

ENGLISH TODAY

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INTRODUCTION

THE object of the five books of *English Today* is to provide secondary school pupils with a complete training in the uses of their mother tongue. Such training will bear little fruit unless the active co-operation of the pupil is gained. To this end the illustrations, the general lay-out of the books, the openings of chapters, the explanations introducing many of the sections, and the challenging manner of setting the numerous exercises are all calculated to arrest attention and fertilize imagination. But there is no avoidance of systematic work. Once the co-operation of the pupil has been assured, he is led, through his new sense of purpose, to translate his interest into experience and skill by extensive practice. In this way I have avoided the barren academic approach and yet built a varied, graduated and thoroughly comprehensive course that can be worked straight through, the teacher omitting anything for which time or inclination may be lacking.

Book Two extends grammatical work to phrases functioning as parts of speech. This leads on to simple detailed analysis and varied, precise sentence construction. Intensive work in composition is still based on the single paragraph, but through the comprehension work on model extracts the pupil is encouraged to make the transition to the complete composition of three or more paragraphs. Along with this, systematic training is carried a stage farther in spelling, punctuation, vocabulary, speech training, verse, comprehension, and general knowledge.

For the help of teachers, who wish, with certain classes, to minimise the amount of formal grammar taught at this stage, several of the Sections in this book have been asterisked. It is suggested that these Sections might be omitted altogether or returned to at a later stage.

I should like to thank Mr. Charles Paune, the artist, for his thoughtful and imaginative reinforcement of my work throughout, and the Publishers for their tireless and enlightened efforts to make an attractive book.

May I also thank the many teachers—and pupils!—who have taken the trouble to draw my attention to inaccuracies that have crept into the text, thus allowing me to remove a number of blemishes each time the book has been reprinted. At the same time, I have taken the liberty of bringing some of the general knowledge questions up to date.

R. R.

HASLEMERE, 1957

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FIRST TERM





THE TERM BEGINS



Chapter I

ANIMAL INTELLIGENCE

Scientists believe that most animals possess little, if any, of the intelligence that makes us humans supreme in the world. Their view is that instinct, a kind of unconscious urge within them, accounts for all the apparent cleverness of animals. When, for example, a beaver fells a tree across a river, thereby making a very effective dam, it does not think consciously about what it is doing, but just does it instinctively. Probably the scientists are right in regard to most animals; but I think they will have to allow some intelligence to my dog Nigger, whose latest feat can hardly be called purely instinctive.

I was walking by the lake-side when I noticed some water-lilies floating at a distance from the edge. So struck was I by the beauty of the large white flowers with their orange-coloured eyes, that I determined to pick one to take home; and, having my walking stick with me, I tried by the aid of it to bring a bloom within reach. But the attempt proved vain, and I continued my walk. Nigger had all the while observed me very attentively. Approaching the same spot on my return journey, I saw him plunge into the lake a little ahead of me. As I drew level with him, to my great surprise he swam to land with a lily in his mouth, which he came and laid at my feet. Was that intelligence, or not?

1. Comprehension and Composition

A We can sum up the topic of the first paragraph by saying that though animals usually act instinctively, Nigger is an exception. Which sentence, then, has most claim to be called the topic sentence?

B The topic of the second paragraph is a little story or anecdote illustrating the exceptional behaviour of Nigger. Thus it is printed, quite legitimately, as one paragraph. If, however, you were to consider it as a story on its own it would be better to make it two paragraphs. Where would you make the division, and what would be the topic of each paragraph so made?

C What illustration does the writer give in the first paragraph (as here printed) of animal cleverness that is due to instinct rather than intelligence?

D Can you give another example of such cleverness that is even more obviously instinctive?

E Suggest a way of proving that such cleverness is instinctive rather than intelligent.

F Notice how the anecdote ends. Why does it make a good conclusion?

G Bearing in mind that a good paragraph must have the strict unity of one topic only, write a short paragraph developing the topic suggested by one of the following topic sentences. Try to use the topic sentence chosen, somewhere in your own paragraph.

- 1 The morning that met our sight, as we pulled up the blind, was not at all calculated to raise our spirits
- 2 The wood was full of mysterious sounds
- 3 An amusing scene met my eyes as I turned the corner of the road

4. Most land birds hide their nests
5. Many animals play, particularly young ones
6. As we know to our annoyance, many insects can make noises.

H One of the characters in *Pickwick Papers*, called Mr Jingle, habitually spoke in jerky snatches, without any real connection between his words, or plan to his story. Rewrite, in full, this story about his wise dog, Ponto, giving it three paragraphs.

"Ah! you should keep dogs—fine animals—sagacious creatures—dog of my own once—Pointer—surprising instinct—out shooting one day—entering enclosure—whistled—dog stopped—whistled again—Ponto—no go—stock still—called him—Ponto, Ponto,—wouldn't move—dog transfixed—staring at a board—looked up, saw an inscription—'Gamekeeper has orders to shoot all dogs found in this enclosure'—wouldn't pass it—wonderful dog—valuable dog—very."

I Write two (or three) paragraphs modelled on those at the beginning of the Chapter. Your first should express your own view about the behaviour of animals, closing with the observation that your own dog (or other pet) is an exception (or no exception, as the case may be). Your second (or second and third) should relate a brief anecdote to illustrate the truth of your observation.

2. Grammar: Revision

The study of grammar helps us to understand the contribution each word, or group of words, has to make to the total meaning we wish to convey by our sentence. If we can understand the work each word or group of words does, we shall be able to express ourselves more accurately, and this in turn will help us to think more accurately.

This alone should make the study of grammar worth while. But in addition we must remember that "correct" grammar is the record of what educated people say and write. By learning it, we therefore help ourselves to speak and write in a way acceptable and intelligible to all educated people—and they are rapidly becoming the majority of the English people.

To return to the work or function of words in the sentence, we must recall that the words of a sentence may be divided into classes called parts of speech, according to the work or function they perform. In Book One of *English Today*, we studied six of these parts of speech. We may now summarise their work thus:

- (i) *Noun*. the word that names objects, people, ideas
 When it is the doer of the action it does the further work of being the subject, *e.g.* "His *courage* helped him enormously." When it is the sufferer of an action we call it the object, *e.g.* "Without stint the general praised his *courage*."
- (ii) *Verb*: the action word. Sometimes however, it expresses a state, *e.g.* "He *was* sad." When there is no passing over of the action from the doer (subject) to the sufferer (object) we call it intransitive, *e.g.* "The lion *fought* furiously." But when the action does pass across to the sufferer of it, we call the verb transitive, *e.g.* "The lion *fought* his pursuers with the utmost fury."
- (iii) *Adjective*. the word that adds meaning to the noun. We say that it describes or qualifies the noun, *e.g.* "We were threatened by the *sudden* approach of *dark* storm-clouds."

- (iv) *Adverbs*: the word that adds meaning to the verb. We say that it modifies the verb by telling us how, when, why, or where the action happens, e.g. "Soon storm-clouds approached us *threateningly*."
- (v) *Pronoun*: the word that stands instead of a noun; e.g. "Rona is an able pupil, but *she* is not the *one* to criticise *others*."
- (vi) *Conjunction* the joining word The conjunction joins single words or groups of words, e.g. "He could not budge the door *though* he tried again *and* again, *but* the next man opened it with one blow."

A Words are divided into parts of speech according to the work they do in the sentence. When the word is doing one job of work it is one part of speech; when it is doing another job it becomes another part of speech. Each of the italicised words below has been used as more than one part of speech. State what part of speech each italicised word is, and describe its function.

1. There is no *place* like school!
2. I *place* great confidence in my helpers
3. It was *his left* hand he burnt.
4. Mrs. Blanksome *left* suddenly for the continent.
5. In this country we always drive on the *left*.
6. Will you *time* me for the quarter mile please?
7. He learnt to tell the *time* very early
8. The pebble was unusually *round*
9. We played a *round* of golf this morning.
10. Gather *round*, my hearties!

B In each of the following groups three of the words can be used as the same part of speech, but the other

cannot (a) Select this word, (b) say what part of speech it is, and (c) state the part of speech the other three are

1. elegant, beautiful, sweetness, bright
2. servant, messenger, serve, porter
3. addition, subtract, multiplication, division
4. shrub, creeper, grow, tree
5. really, Raleigh, rally, alley
6. he, him, his, them
7. compulsory, obligatory, stationary, stationery
8. contrary, wary, fairy, chary
9. arithmetic, geometry, pathetic, rheumatism
10. danger, anger, enrage, infuriate

C Not twenty yards from the window runs a honeysuckle hedge, and close to the top a pair of linnets had with great cunning built their nest and hatched their little brood

From the above sentence pick out

- 1 the subject of the verb "had . built"
- 2 the object of the verb "had built"
- 3 the subject of the verb "runs"
- 4 a collective noun
- 5 a common noun
- 6 an abstract noun
7. a transitive verb
- 8 an intransitive verb
- 9 two adjectives and the nouns they qualify
- 10 two conjunctions and the parts of the sentence they join

3. Vocabulary

- ✓ 1. Arrange the following words in four groups of synonyms. The words in each group are all one part of speech name the part of speech.

provisions	ample	quit	fare
abundant	victuals	observantly	teeming
abandon	attentively	dessert	desert
alertly	heedfully	plentiful	vacate

B. Form one noun, one adjective and one adverb from each of these verbs; e.g. to consider (verb), consideration (noun), considerable (adj), considerably (adv.)

to heighten	to decide	to pity	to endanger
to lengthen	to progress	to humour	to sympathise
to dry	to consider	to attend	to frighten
to cool	to forget	to change	to include

C. Pair off the words in the left hand column with their synonyms in the right. Remember that only words that are the same part of speech can be synonyms "astonishment" and "amaze" are not synonyms, for one is a noun and the other a verb.

amaze	dingy 2
dreary	astonish
amazement	infantile
valid	explore 7
illegal	astonishment
puerile	illicit 5
rebuke	reprimand
unerring	exploration
reconnoitre	legal
reconnaissance	infallible 5

4. Punctuation

Give the following their correct punctuation, paying particular attention to the use of commas:

1. The harnessing of atomic energy should produce a super-abundant supply of electrical power this should make it possible for every home to become all-

electric with cooker, water heater, central heating flat iron, vacuum cleaner, washing machine, refrigerator and probably dozens of other labour-saving devices not yet invented.

2. Kit was a shock-headed, shambling, awkward lad, with an uncommonly wide mouth, very red cheeks, a turned up nose and certainly the most comical expression of face I ever saw.
3. Rupert Brooke loved white plates and cups gleaming, ringed with blue lines
4. A dust whom England bore shaped made aware
Gave once her flowers to love her ways to roam
A body of England's breathing English air
Washed by the rivers blest by suns of home

5. Spelling

Remember that in adding the prefix mis- or dis- (which usually give a word its opposite meaning) you never get a double "s" unless the word to which you are adding already begins with an "s", *e.g.* fire—misfire, please—displease, but spell—misspell, satisfy—dissatisfy

1 Can you spell these words?

misprint	misbelief	displacement
disrespect	miscalculate	mispronunciation
dissatisfy	misstatement	disservice
disqualify	disrelish	misshapen
misinform	misgovernment	dissimilar

- 2 Form new words from these by using the prefix dis- or mis-. Check your answers with a dictionary

doing (mis)	connect	continue	understand
arm (dis)	believe	place	arrange
direct (mis)	deed	comfort	demeanour
courage (dis)	fortune	spell	state

6. Speech Training

A The importance of clear speech is illustrated by the following, which are to be spoken in such a way as to bring out the difference of meaning:

- 1 He likes sombre boats He likes summer boats.
- 2 Tell them all I'm only lonely.
Tell them all in lonely Olney.
- 3 She lost some salted almonds, chief
She lost some assorted almonds, chief.
- 4 Hurst was heard right to the back of the room.
Hurst was hurled right to the back of the room.
- 5 I questioned him time and time again.
Aye, question him time and time again
6. They were entrapped for hours
There were entrapped four powers

B. These tongue twisters and "sound" sentences will help you to develop clear, bold consonant sounds:

1. Be bold batsman, baulk body-bowlers, but bash bouncing balls bravely.
2. Goering, the gory gangster, gored the gagging, gurgling goose.
- 3 Are you copper-bottoming them, my man, or aluminuming them?
- 4 One of the rocks bounded over the edge of the hill and went pounding down into the next valley.
- 5 How the wild winds blow it; they whip it about as the torn shreds of sails lash the tossed ship they cling to.
6. They kickit, and jumpit with mettle extraordinary, and whiskit, and friskit, and toed it, and go'd it, and twirled it, and wheeled it, and stamped it and sweated it, tattooing on the floor like mad.

C Clarity and vigour in your speaking of these lines will enable you to hear the rainstorm

Now thy words go bumping round the sky,

Like huge empty barrels on the cobbles of the clouds
Bursting the water butts and tipping the gutters of the sky

On the fells and the woodlands and the dale Now
The thirsty mouths of the trees are licking their tongues
Into the wet soil, and the grasses suck the rain

Into their stems, and the great humps of hills

Gulp the water like whales and spurt it out
Through the many snouts of springs and fountains

(Old Man of the Mountains) NORMAN NICHOLSON



Chapter 2

HUMAN INTELLIGENCE

Two friends were travelling on the same road together when they met a bear. The one, in great fear, without a single thought of his companion, climbed up into a tree and hid himself. The other, seeing that he had no chance single-handed against the bear, had nothing left but to throw himself on the ground and feign to be dead. for he had heard that a bear will never touch a dead body. As he thus lay, the bear came up to his head, muzzling and snuffing at his nose and ears and heart. The man lay motionlessly holding his breath, and the beast, supposing him to be dead, walked away. When the bear was fairly out of sight, his companion came down out of the tree and asked what it was the bear whispered to him "For", he said, "I observed that the bear put his mouth very close to your ear" "Why," replied the other, "it was no great secret; he only bade me beware how I kept company with those who, when they get into difficulty, leave their friends in the lurch."

7. Comprehension and Composition

A This story can be divided into four paragraphs. Where will you make the divisions?

B Give each paragraph a title that sums up the topic. You can tell whether your division into paragraphs is correct by

asking yourself "Has everything in this paragraph got a direct bearing on the one topic?"

C Try to sum up the characters of the two travellers

D Explain how the ending of this story makes a decisive conclusion

E Use these expressions in interesting sentences of your own

- 1 to throw oneself on the ground
- 2 to be fairly out of sight
- 3 to keep company with
- 4 to leave someone in the lurch

F Write a paragraph of strict unity, bearing out the topic suggested by one of the following topic sentences

- 1 The journey was not without its moments of anxiety
- 2 It was obvious, even to a tyro like myself, that this was no ordinary burglary
- 3 The scene that became visible, as the mist lifted, inspired us with fear
- 4 Instances are frequently reported of animals finding their way home over great distances
- 5 Since very distant times, pigeons have been used for carrying messages

G. Taking the utmost care to paragraph your work correctly, retell more fully the story of the travellers and the bear from the viewpoint of one of these

- 1 the man who pretended to be dead
- 2 the other man
- 3 the bear

H In writing a story we find that we need a new paragraph to indicate each phase or stage in its development to a conclusion. Decide first how you will paragraph it, and

then write in full one of the stories the outlines of which are given below

1. Children ring door bell—householder puzzled—children ring again—householder twigs joke—plans retaliation—window above—pail of water—third ring—cascade of water—visiting parson drenched.
2. Fox trapped in well—goat arrives—inquires about the water—fox praises water—goat jumps in—fox jumps up on goat's back to freedom—fox's parting remarks to goat.

8. Adjective Phrases

Consider these sentences:

- (a) He is an *intelligent* pupil.
- (b) He is a pupil *with intelligence*

Notice that "intelligent" in (a) tells us what sort of pupil he is. The word "intelligent" qualifies the noun "pupil" and is an adjective. What sort of pupil is he in (b)? The answer is that he is a pupil "with intelligence". This group of words, then, must do the same work as "intelligent". "With intelligence" is therefore an adjective phrase.

A *phrase* is a group of words without a main verb, making incomplete sense and doing the work of a part of speech.

An *adjective phrase* is a group of words without a verb, making incomplete sense and doing the work of an adjective.

Here are some more examples of adjective phrases, showing you clearly how they do the work of adjectives:

a beggar <i>with a limp</i>	a <i>lame</i> beggar
a man <i>in need</i>	a <i>needy</i> man
a woman <i>of learning</i>	a <i>learned</i> woman
the house <i>next to us</i>	the <i>neighbouring</i> house
the hill <i>over there</i>	<i>yonder</i> hill

A What noun does each of the italicised phrases qualify? Prove that the phrases are all adjective phrases, by replacing each one by an adjective of similar meaning

- 1 A thing *of beauty* is a joy for ever
- 2 This is a matter *of importance*
- 3 The material *with the spots* was very attractive.
- 4 The house *on the corner* belongs to my friend.
- 5 We are going for a holiday *in the country*
- 6 The girl *with the red hair* won the contest.
- 7 The buckled knife was *of no use*.
- 8 His was a life *without an aim*
- 9 I am a beggar *without a penny*
- 10 We discovered a tunnel *beneath the earth*.

B Replace each of the italicised adjectives by a phrase of a similar meaning

- 1 I met a *penniless* beggar
- 2 He was an *ill-tempered* fellow
- 3 We came across a *ruined* castle.
- 4 She looked to be a *middle-aged* woman
- 5 The *neighbouring* house was being painted.
- 6 The *distant* hills were blurred
- 7 It was the *one-legged* beggar again
- 8 I want you to recommend a *reputable* firm

9. Adverb Phrases

Consider these sentences

- (a) The messenger entered *hastily*
- (b) The messenger entered *in haste*

In (a) the word "hastily" tells us how the messenger entered. It modifies the verb "entered", and is an adverb.

What tells how the messenger entered in (b)? Obviously the answer is the phrase "in haste". This phrase does the work of the adverb "hastily". "In haste" is an adverb phrase.

An *adverb phrase* is a group of words without a verb, making incomplete sense and doing the work of an adverb

Here are some more examples of adverb phrases, showing you clearly how they do the work of adverbs.

He constructed the plane *with great skill*.

He constructed the plane *skilfully*.

She won the contest *by fair means*.

She won the contest *fairly*

The children stayed *in the garden*

The children stayed *there*

Nigger was found *after a long search*.

Nigger was *eventually* found.

In which street do you live?

Where do you live?

A. What do the italicised phrases modify? Prove that the phrases are all adverb phrases by replacing each by an adverb of similar meaning

- 1 I practised the piano *with regularity*
- 2 The rascal obtained the money *by dishonesty*.
- 3 I will do it *at this instant*
- 4 We live *in this road* *N*
- 5 They live *in that road*
- 6 It has not rained *during the last few days*
7. *By slow degrees* we removed the great boulder.
- 8 Do this *at once* *quickly*
- 9 She arranged the flowers *in a haphazard fashion*
- 10 The grocer answered *in a courteous manner*

B. Replace each italicised adverb by an adverb phrase of similar meaning

1. He faced the difficulty *courageously*
- 2 The car nosed its way *slowly* through the crowd.

- 3 *Then* the sun broke through the clouds
- 4 Nigger is *always* obedient.
5. *When* are you leaving?
- 6 *Where* are you going?
7. The judge rebuked the witness *severely*
- 8 The horse broke *suddenly* into a gallop
- 9 The ship sailed steadily *westwards*
- 10 *Finally* you must do this question

10. Vocabulary

A Pair off each adjective in the left hand column with an adjective phrase of similar meaning in the right hand column

- | | |
|---------------------|-----------------------|
| 1. submarine | beyond dispute ✓ |
| 2. subterranean | beyond belief ✓ |
| 3. incredible | under the sea ✓ |
| 4. indisputable | over there ✓ |
| 5. care-free | under the earth ✓ |
| 6. yonder | of good fortune ✓ |
| 7. well-intentioned | without a care ✓ |
| 8. fortunate | with good intention ✓ |

B Pair off each adverb in the left-hand column with an adverb phrase of similar meaning in the right-hand column

- | | |
|-------------------|---------------------------------|
| 1. unhesitatingly | for a time only |
| 2. seldom | to another place |
| 3. temporarily | in a way not permissible by law |
| 4. elsewhere | without hesitation |
| 5. illegally | on rare occasions |
| 6. extensively | with great feeling |
| 7. vehemently | of one's own free will |
| 8. willingly | to a great extent |

C To each phrase in the left hand column there is one of opposite meaning in the right hand column. Pair them off.

- | | |
|---------------------------------|--------------------------|
| 1. by leaps and bounds | in a short space of time |
| 2. in the open | in a regular job |
| 3. in perfect harmony | in a quarrelsome mood |
| 4. out of work | in good condition |
| 5. in a peaceable frame of mind | with hesitation |
| 6. in a dilapidated state | at loggerheads |
| 7. with alacrity | under cover |
| 8. over a long period | by slow degrees |

11. Sentence Composition

Expand these sentences by adding a phrase to each italicised word. Remember that it is an adverb phrase you add to a verb, and an adjective phrase you add to a noun.

1. I caught a *fish* (of what size?)
2. The pupil *works* (when?)
3. You *behaved* (how?)
4. The mouse *ran* (where?)
5. Darkness *descended*.
6. The patient *remained* . . . throughout the day.
7. The *man* . . . was arrested
8. The wind *howled* scornfully.
9. There . . . *stood* an old water wheel.
10. The *names* . . . have been announced.

12. Punctuation

The writer of the following description of the wind used seventeen commas. Where did he insert them?

The winds rush fly swoop down dwindle away commence again, hover above whistle roar and smole, they are frenzied wanton unbridled or sink at ease upon the raging

15. Speech Training

- 1 Use each of these phrases in an interesting sentence of your own making

near the wood	with podgy hands
by the sea shore	with a plump face
across the lake	with freckles
under the tree	of bright complexion
over the rocks	over the bridge
beneath the wall	beyond the meadow
against the wind	down the river
with skill	till midnight
at this moment	until dawn
in ancient days	before sunrise
at the window	through the wood
after great exertion	with your permission
of pleasant appearance	towards the end
of cheerful looks	on the television
in a moment	with great relief

- 2 Lines from these mocking verses, *Prevention of Cruelty to Animals*, may be allocated round the class

Oh, make not game of sparrows, nor faces at the ram,
 And ne'er allude to mint-sauce when calling on a lamb!
 Don't beard the thoughtful oyster, don't dare the cod to
 crimp,
 And worry not the winkle or scarify the shrimp
 Tread lightly on the turning worm, don't bruise the
 butterfly,
 Don't ridicule the wry-neck nor sneer at salmon-fry;
 Oh, ne'er delight to make dogs fight, nor bantams
 disagree—
 Be always kind to animals wherever you may be

Be patient with blackbeetles, be courteous to cats,
And be not harsh with haddocks nor rigorous with rats;
Give welcome unto wopses and comfort to the bee,
And be not hard upon the snail—let blue-bottles go free.
Be lively with the cricket, be merry with the grig,
And never quote from Bacon in the presence of a pig!
Don't contradict the moo-cow nor argue with the gee
Be always kind to animals wherever you may be!

(By kind permission of the proprietors of Punch)



Chapter 3

GIANTS AND PYGMIES

I fell into a high road, for so I took it to be, though it served to the inhabitants only as a footpath through a field of barley. Here I walked on for some time, but could see little on either side, it being now at least harvest, and the corn rising near forty feet. I was an hour walking to the end of this field, which was fenced in with a hedge of at least one hundred and twenty feet high, and the trees so lofty that I could make no computation of their altitude. There was a stile to pass from this field into the next. It had four steps, and a stone to cross over when you came to the uppermost. It was impossible for me to climb this stile, because every step was six feet high, and the upper stone above twenty. I was endeavouring to find some gap in the hedge, when I discovered one of the inhabitants in the next field, advancing towards the stile, of the same size with him I saw in the sea, pursuing our boat. He appeared as tall as an ordinary spire-steeple, and took about ten yards at every stride, as near as I could guess. I was struck with the utmost fear and astonishment, and ran to hide myself in the corn, from whence I saw him at the top of the stile, looking back into the next field on the right hand, and heard him call in a voice many degrees louder than a speaking-trumpet; but

the noise was so high in the air, that at first I certainly thought it was thunder.] Whereupon, seven monsters like himself came towards him with reaping hooks in their hands, each hook about the largeness of six scythes. These people were not so well clad as the first, whose servants or labourers they seemed to be; for, upon some words he spoke, they went to reap the corn in the field where I lay. I kept from them at as great a distance as I could, but was forced to move with extreme difficulty, for the stalks of the corn were sometimes not above a foot distant, so that I could hardly squeeze my body betwixt them.] However, I made shift to go forward, till I came to a part of the field where the corn had been laid by the rain and wind. Here it was impossible for me to advance a step; for the stalks were so interwoven that I could not creep through, and the beards of the fallen ears so strong and pointed that they pierced through my clothes into my flesh. At the same time I heard the reapers not above an hundred yards behind me.] Being quite dispirited with toil, and wholly overcome by grief and despair, I lay down between two ridges, and heartily wished I might there end my days.

JONATHAN SWIFT

16. Comprehension and Composition

1. This is a description of Gulliver's first experience in Brobdingnag, the land of giants. When Swift wrote his adventures of Gulliver it was the custom to use very long paragraphs. Today we use much shorter ones to make it easier for the reader to follow the various stages of our story or description. We should probably break this passage up into five paragraphs,

to mark the following stages of the story Where, then, would you make the paragraph divisions?

- (a) Introduction crossing the footpath through the field of barley
 - (b) The stile, and the giant approaching
 - (c) Gulliver's fright as he listens to the voice
 - (d) His retreat
 - (e) Short conclusion his despair
- 2 How does Swift manage to suggest the immense width of the footpath? *high, ...*
 - 3 In what other ways does he make the reader realise that Brobdingnag is no ordinary country?
 - 4 Where is it implied that Gulliver has met with adventure before this?
 - 5 To what does Swift at first compare the loudness of the giant's voice? Does this impress the modern mind? If not, what would be a more impressive comparison today?
 - 6 Is there anything in the style of writing or use of words to tell you that the extract was written some two hundred years ago? *the ...*
 - 7 Imagine that you have met with adventure, but, instead of being in a land of giants, you find yourself in a land of pygmies Write a description of your first experience, concluding on a note of despair or joy, as you think fit Do not spend time on a lengthy introduction As in the extract above, the landing is well behind you you are already in the strange country. Paragraph carefully, to correspond with each stage of the development of your story

17. Prepositions

Study these sentences

We visited the shop *at* the corner

We looked *round* the corner

What work do the italicised words do?

- (i) They both introduce phrases "At" introduces the adjective phrase "at the corner", and "round" introduces the adverb phrase "round the corner".
- (ii) They both stand in front of a noun, "corner".
- (iii) They both show the connection or relation between two other words "At" shows the relation of the shop to the corner it is the shop *at* the corner. "Round" shows the relation of "looked" to "the corner". we looked *round* the corner.

Because their position is pre- or before a noun (or pronoun) we call these italicised words prepositions. The preposition is our seventh part of speech.

A preposition is usually a little word standing in front of a noun or pronoun, so introducing a phrase. Its main work in the sentence is to show the relationship between two other words.

Here are some more examples of the use of the preposition. The arrows will help you to see how each preposition shows the relationship between two words.

↓ ↓

The plane *in* the hangar is a Spitfire

↓ ↓

The plane *over* the aerodrome is signalling.

↓ ↓

The plane *above* us is about to land

↓ ↓

A plane *of* bright colour is rare in war-time.

↓ ↓

A plane *with* two wings is called a biplane.

↓ ↓

The plane circled *over* the aerodrome.

↓ ↓

The plane landed *on* the aerodrome.

We walked *under* the plane

 The jet-propelled plane soared *through* the air.

 We looked *over* it

A Complete these sentences by supplying the correct prepositions

- 1 The path to the wood makes a short cut to the village
- 2 The canoe sank in the lake in the valley below.
- 3 They were up to their eyes in work
- 4 I shall attend to your request at the earliest opportunity.
- 5 The cat in the tree was in difficulty
- 6 The the glen rode armed men
- 7 No doubt one might fall in thieves on one's journey in Europe in the Dark Ages
- 8 Such behaviour is in contempt
- 9 This is little different to the rest of the sentences.
- 10 On the rugged rock the ragged rascal ran

B Complete these phrases by adding the usual preposition

- | | | |
|-------------------------|---------------|-------------------------------|
| <u>at</u> any rate | the lurch | <u>in</u> dear life |
| <u>for</u> your service | dint of | <u>in</u> black and white |
| <u>of</u> the whole | spite of | <u>on</u> all appearances |
| <u>by</u> no means | the most part | <u>to</u> his heart's content |

C In each of these sentences there is one preposition. Draw three columns. In the first place the preposition, in the second the phrase it introduces, and in the third the two words it relates

1. We rushed down the hill
2. Heavy seas drove against the cliff.

3. Mist hid the path across the marsh.
4. The invalid on the settee groaned horribly.
5. The child behind him suddenly screamed.
6. The stranger gazed with suspicion
7. Heavy seas drove against the crumbling cliff.
8. His knife and fork fell noisily to the floor.

18. Prepositions or Adverbs?

We must remember that a word is only a preposition when it does the work of relating two other words in the way we have described. When it does other work it becomes another part of speech. Notice the difference in the work of the same word "down" in these two sentences:

The cat climbed *down* the tree

The cat climbed *down*.

In the first sentence "down" introduces the phrase "down the tree" and relates "climbed" to "tree"

In the second "down" does no such work it tells us where the cat climbed, and is therefore an adverb modifying the verb "climbed"

In the following sentences each of the italicised words is used once as a preposition and once as an adverb. Name the part of speech in each sentence, and state the work it is doing.

1. Mrs. Plumpton sat *down*.
2. Mrs. Plumpton waddled *down* the street.
3. We discerned a head appearing *above* the wall.
4. We saw a skylark hovering *above*.
5. "Come *inside*," shouted our friend.
6. We were glad to be able to shelter *inside* his house.
7. A horseman cantered *by* while we rested.
8. *By* hard work much can be achieved.

- 9 A shabby figure sidled *alongside*, and began to whisper ' '
- 10 A second boat anchored *alongside* ours.

19. Sentence Composition

Make interesting sentences in which you relate the two words of each of these pairs by means of a preposition, e g

- (1) The car *along* the road had broken down.
- (2) Without more ado we drove *down* the road at top speed

1	car	road
2	drove	road
3	boat	bridge
4	sailed	bridge
5	bull	tree
6	bellowed	tree

20. Sentences Revision

A There are four kinds of sentence Name them, and give an example of each

B Insert the missing words

A sentence is a complete — in words Every sentence must therefore have two parts, expressed or understood. The part that tells us whom or what the sentence is talking about is called the subject, the part that tells us something about this latter part, such as what it does or is, we call the predicate.

C. Divide the following sentences into subject and predicate

- 1 Adelaide is working hard
- 2 Is Adelaide working hard?
- 3 Work hard
- 4 How hard Adelaide is working!

D. One example of each of the four kinds of sentence is given in Exercise C. Distinguish them, then make the other three kinds of sentence from each of these:

1. This chef cooks well
2. Is the sun shining brightly?
3. How fast she runs!
4. Climb up that ladder.

E. With what punctuation mark does each kind of sentence end? Decide what kind of sentence each of the following is, and then punctuate accordingly.

1. Have you seen *The Merchant of Venice* ?
2. What an extraordinary play this is |
3. Look before you leap ,
4. A rolling stone gathers no moss ,
5. How time flies |
6. I am wondering whether to take the right fork or the left ,

F. In each of these, two sentences have been written as one. Separate the two sentences and insert the correct punctuation.

1. That night when all was still, White Fang remembered his mother and sorrowed for her. He sorrowed too loudly and woke up Grey Beaver, who beat him ,
2. White Fang became hated by man and dog, during this period of his development, he never knew a moment's security .
3. The months went by, White Fang grew stronger, heavier and more compact .
4. The hair bristled up on the grey cub's back, but it bristled silently. How was he to know that this thing that sniffed was a thing at which to bristle, ?

21. Is it a Sentence?

It will help us to write complete sentences if we remember that a sentence must have a subject and a predicate (unless the subject is merely understood, as in a command). This means there must be at least a main verb and its subject, there may be additions. But we should take warning that some verbs are not main verbs and therefore have no subject, so that another verb is needed to make a complete sentence, e.g. "To be in luck's way" is not a sentence, since "to be" is not a main verb and there is consequently no subject (see Section 125)

A State whether the subject word or the predicate verb is missing in these sentences, and fill the blanks suitably

1. — comes before a fall
2. White Fang — weak with hunger
3. By the middle of the second day he — continuously for thirty hours
4. The pads of his feet —
5. How thickly fell —

B Say why each of the following is not a complete sentence, and then make it complete

1. Possession nine points of the law
2. Stolen fruit the sweetest
3. Two wrongs not a right
4. Lends enchantment to the view
5. Atomic energy for industry in peace time
6. Ran a mile in four minutes

✓ Only one of the following is correct. In the other four there should either be two sentences where there is now one, or one where there are now two. Rewrite them correctly

1. The repeated drenchings in the icy water had had this effect on him his handsome coat was bedraggled
2. He feared the beating, He knew to be waiting for him
3. White Fang trembled Waiting for the punishment to fall upon him.
4. Each dog was fastened to the sled by a single rope *but* No two ropes were of the same length.
5. Fortune seemed to favour him always, when hardest pressed for food, he found something to kill.

D. Bearing in mind that a sentence expresses a complete thought and must have a subject and a predicate verb, whilst a phrase expresses an incomplete thought, has no predicate verb and does the work of an adjective or adverb, decide which each of the following is:

1. In the abandoned lair
2. He settled down
3. During the early summer months
4. He met Lip-lip
5. Beware!
6. Along the base of a high bluff
7. How they fought!
8. With a patience huge with hunger
9. Into the scrawny throat of Lip-lip
10. White Fang resumed his course along the base of the bluff

E Below is a list of condensed sentences. They are really complete, though certain words are omitted and have to be understood. When these understood words are inserted you will see that each sentence has its usual subject and predicate. Thus (1) really means [You be] quick! Insert in square brackets the understood words in each sentence overleaf.

- | | |
|------------------------|-------------------------|
| 1. Quick! | 6 Thank you! |
| 2. Many happy returns! | 7 Not today, young man! |
| 3 At once! | 8 Gangway, please! |
| 4 All together! | 9 Heads under! |
| 5 Jam, please | 10 Where? |

22. Vocabulary

Synonyms, though having roughly the same meaning, often have a quite different use. For instance, "beaming" and "twinkling" are synonyms in that they both mean "shining"; yet we can speak of a beaming searchlight, while we cannot speak of a beaming star, and vice versa "a twinkling star" makes sense, while "a twinkling searchlight" does not. Now pair off the nouns in the following lists with their most appropriate adjectives.

NOISES		LIGHTS	
cooing	rivulet	twinkling	dial
cawing	reed	beaming	stars
whispering	bowstring	sparkling	head-lamps
sighing	dove	glowing	jewels
warbling	breeze	glittering	tinsel
twanging	rook	flickering	glow-worm
howling	blast	glistening	water
screeching	chains	gleaming	heat haze
clanking	glass	luminous	candle
tinkling	owl	shimmering	dewdrops

23. Spelling

Which letters are silent in the following words? Make sure of the spellings.

<u>h</u> onest	<u>m</u> istletoe	<u>w</u> holesome	<u>h</u> ymn
<u>c</u> orps	<u>s</u> olemn	<u>d</u> ept	<u>r</u> ecept
<u>a</u> isle	<u>h</u> ear	<u>d</u> aughter	<u>w</u> hooping-cough
<u>q</u> ueue	<u>n</u> eighbour	<u>r</u> hinoceros	<u>b</u> oatswain
<u>w</u> retched	<u>y</u> acht	<u>h</u> alfpenny	<u>f</u> urlough

24. Speech Training

4. Pick out the phrase in each of the following expressions; and then make up a sentence that embodies the whole expression with whatever minor alterations may be necessary for your sentence. Specimen answer. (1) The phrase is "by one's decision". A sentence illustrating the use of the expression is, "You have agreed to the plan and now you must abide by your decision."

1. to abide by one's decision
2. to be answerable to a person
3. to be answerable for his conduct
4. to be anxious for his safety
5. to be anxious about a result
6. a charge of murder
7. to charge with murder
8. to complain of something to someone
9. to be contented with life
10. to entrust anyone with a thing
11. to entrust a thing to anyone
12. to be familiar with a language
13. to be familiar (i.e. well-known) to a person
14. to be glad of his assistance
15. to be glad at a result
16. to be indignant at something done
17. to be indignant with a person
18. to impress an idea on a person
19. to impress a person with an idea
20. to jump at an offer
21. to jump to a conclusion
22. to live for pleasure
23. to live by hard work
24. to live on a small income
25. to live within one's means

B To render this perfectly your tongue must be so agile that it does not have to consider how to run:

The centipede was happy quite,
 Until the toad in fun
 Said, "Pray which leg goes after which?"—
 Which worked his mind to such a pitch
 He lay distracted in a ditch
 Considering how to run

MRS EDWARD CRASTER

G. Here is a time-honoured tongue-twister.

Swan swam over the sea—
 Swim, swan, swim!
 Swan swam back again—
 Well swum, swan!

D In the poem, *The High Tide on the Coast of Lincolnshire*, (1571), an elderly woman is made to tell of the pathetic ending of her daughter-in-law, a milkmaid, who, together with her baby, was drowned by the tidal wave. This extract forms the conclusion of the poem. Try to express the summer sweetness of Elizabeth's gently echoing song, now bathed in the melancholy of death

I shall never hear her more,
 By the reedy Lindis shore,
 "Cusha! Cusha! Cusha!" calling
 Ere the early dews be falling,
 I shall never hear her song
 "Cusha! Cusha!" all along
 Where the sunny Lindis floweth,
 Goeth, floweth,
 From the meads where melick groweth,
 When the water winding down,
 Onward floweth to the town.

I shall never see her more,
Where the reeds and rushes quiver,
Come up Lightfoot, rise and follow;
 Lightfoot, Whitefoot,
From your clovers lift the head;
Come up Jetty, follow, follow,
Jetty, to the milking shed "

JLAN INGELow



Chapter 4

DIALOGUE

"Suppose we change the subject," the March Hare interrupted "I vote the young lady tells us a story."

"I'm afraid I don't know one," said Alice, rather alarmed at the proposal

"Then the Dormouse shall," they both cried. "Wake up, Dormouse!" And they pinched it on both sides at once

The Dormouse slowly opened his eyes "I wasn't asleep," he said in a hoarse, feeble voice. "I heard every word you were saying "

"Tell us a story," said the March Hare.

"Yes, please do," pleaded Alice

"And be quick about it," added the Hatter, "or you'll be asleep again before it is done "

"Once upon a time there were three little sisters," the Dormouse began in a great hurry, "and their names were Elsie, Lacie, and Tillie, and they lived at the bottom of a well "

"What did they live on?" said Alice, who always took a great interest in questions of eating and drinking

"They lived on treacle," said the Dormouse, after thinking a minute or two

"They couldn't have done that, you know," Alice gently remarked, "for they would have been ill."

"So they were," said the Dormouse, "*very* ill."

Alice tried a little to fancy to herself what such an extraordinary way of living would be like, but it puzzled her too much, so she went on: "But why did they live at the bottom of a well?"

"Take some more tea," the March Hare said to Alice very earnestly.

"I've had nothing yet," Alice replied in an offended tone, "so I can't take *more*."

"You mean, you can't take less," said the Hatter; "for it's very easy to take more than nothing."

(*Alice in Wonderland*) LEWIS CARROLL

25. Commentary and Questions

1. How does the writer indicate the words actually spoken by the various characters?
2. You can test your answer to No. 1 by imagining that you are one of the characters, the March Hare, for example. How much of the first paragraph will you speak, if you are taking the part of the March Hare?
3. When the parts, or dialogue as we call them, are *written down* we can no longer tell who is speaking unless the writer adds this information for us. Notice that since this information is not spoken by any of the characters engaged in the dialogue, it is added after the inverted commas, and separated from the spoken words by a comma which goes inside the last quotation marks. Which are the words in the first paragraph that the writer uses to tell us who is speaking?
4. Point out the first paragraph in which the writer indicates not only who is speaking but also how that

person is speaking. Pick out the words used to convey this information, and notice how they are punctuated

- 5 Show from the last three paragraphs of the extract that in writing dialogue we must begin a fresh paragraph each time the speaker changes.
- 6 Sometimes the writer will add whole sentences of his own to inform us what his characters are doing in the course of the dialogue. Such sentences will be included in the paragraph to which the comment most naturally belongs. Find such a sentence in the extract, and show why it is in the paragraph it is in.
7. Turning to the seventh paragraph, notice that the writer tells us that the Hatter is speaking, but does so half-way through the sentence the Hatter is speaking. Where the speech is thus broken into by a non-spoken part, the quotation marks are closed where the spoken part is broken and re-opened where the spoken part begins again. Observe how commas are used to separate the spoken from the non-spoken parts. The spoken parts are but one sentence broken into two, so the second part does not begin with a capital letter. Find another spoken sentence which is broken in this way.
8. Find one instance of a spoken part taking the form of a question, and one of its taking the form of an exclamation. Where are the question mark and the exclamation mark placed?
- 9 Occasionally the writer's words that show who is speaking come before the spoken part. When this happens, the spoken part must still begin with a capital letter. Point out the paragraph where this happens in the extract.

26. Dictation

When all was ready for a start once more the Mole, limp and dejected, took his seat in the stern of the boat, and as they set off, he said in a low voice, broken with emotion, "Ratty, my generous friend! I am very sorry indeed for my foolish and ungrateful conduct. My heart quite fails me when I think how I might have lost that beautiful luncheon-basket. Indeed, I have been a complete ass, and I know it. Will you overlook it this once and forgive me, and let things go on as before?"

"That's all right, bless you!" responded the Rat cheerily. "What's a little wet to a Water Rat? I'm more in the water than out of it most days. Don't you think any more about it."

(*The Wind in the Willows*) KENNETH GRAHAME

Mole had just capsized the Water Rat's boat. Study the above dialogue, noticing that when one person speaks several sentences without interruption the quotation marks are not closed till the speech is finished. Then write down the passage from dictation.

27. Punctuation

A. Give the correct punctuation and capital letters to these sentences:

1. I've been asleep right in front of the fire, replied the fat boy.
2. They couldn't have done that, you know, Alice gently remarked for they would have been ill.
3. A very likely story indeed said the pigeon in a tone of deepest contempt.
4. I suppose remarked the airman I shall have to drop out of things some day.
5. David then asked, with some surprise, how did you manage to do it?

B Divide this little story into three paragraphs, giving it the correct punctuation and capitals

got it gasped mrs fluster as she squeezed her way on to the crowded bus sit down wont you said a friend on noticing her really dear I havent time replied mrs fluster Im in such a hurry to get to the station in time to catch the train

C Rewrite this as three paragraphs with the proper punctuation and capitals.

A traveller who had spent many a year in Africa, was telling his friends of his adventures. When I was in "El Fasher," he said, single-handed I made fifty Arabs run. How did you manage? it asked one of his friends. Greatly impressed, oh, it was nothing very wonderful replied the traveller. I ran and they ran after me

D Rewrite this as two paragraphs with correct punctuation and capitals

"I'd like to be up there in that machine right now," said one farm-worker to another, as they stopped work to gaze up at an aeroplane skimming across the heavens well I'd not like to be up there without it added the other

E Rewrite this story as four paragraphs with the correct punctuation and capitals

You mustnt fish here the gamekeeper told the boy-angler these waters belong to Lord Potts I didnt know that said the boy laying aside his rod and picking up his book to read later the gamekeeper returned and found that the boy had started fishing again didnt I tell you that this water belongs to Lord Potts he shouted why you told me that an hour ago remarked the youngster surely the whole river doesnt belong to him his share flowed by long ago

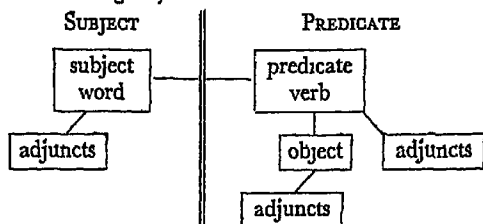
28. Composition

Here is a dull outline of what could be a lively story. The best way to bring it to life will be to give some of the conversation that actually took place, so decide at what points you can best introduce spoken words, and then write the story in full. Remember to paragraph it properly

- (i) A party of rogues dine at an inn When the waiter brings the bill everyone deliberately offers to pay for the whole meal
- (ii) To settle the dispute, they decide that the first of them the waiter catches in a game of blind-man's-buff shall pay for all
- (iii) As the blindfolded waiter is groping, the rogues slip out of the inn
- (iv) The waiter crashes into the furniture and brings the landlord on to the scene
- (v) At last the waiter makes a catch and tells the angry landlord that it is he who must pay for the dinner!

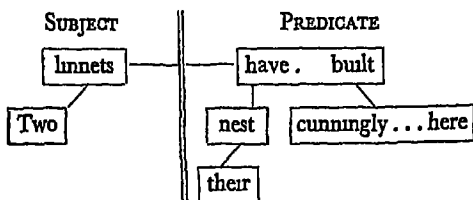
29. Box Analysis

When we show the function of the various words in the sentence, we are said to analyse the sentence One way of analysing a sentence is to set out its parts in the form of a diagram. To do this we must first divide the sentence into two parts: subject and predicate Then we can show the work of the particular words in the subject and predicate in the following way.



Hence, this would be the box analysis of the sentence,

Two linnets have cunningly built their nest here

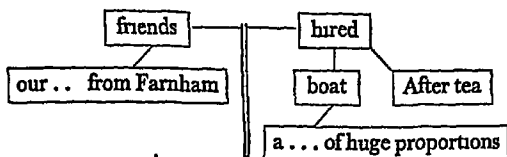


A. Now make a box analysis of these sentences:

- 1 The chicks fed greedily
- 2 We watched the meal
- 3 The cock-bird fed the hen first
- 4 Later this active caterer fed the five chicks.
- 5 Yonder lies a little artificial pond
- 6 Thrushes and starlings bathe there constantly.

B Analysing sentences containing phrases will present no difficulty if we remember that phrases do the work of parts of speech, usually adverbs or adjectives. Thus adverb phrases will be treated as adjuncts to the verb, and adjective phrases as adjuncts to a noun (or pronoun), either subject or object

Example: *After tea our friends from Farnham hired a boat of huge proportions.*



Make a box analysis of these sentences:

1. After school they hired a pony.
- 2 The man from Bolton gazed with suspicion.
- 3 A smart cavalryman stood alongside the horses.
- 4 The men with the stretcher carried him off the field.
5. A strange group of natives was dancing round the idol.
6. An endless expanse of ocean presented itself to his amazed eyes
7. Horse and rider rolled on the ground under a cloud of dust
8. A great crowd of us watched him on television.
9. Down the sheer cliff-face stumbled a bent figure.
10. By moonlight did those girls dance in glee!

30. Vocabulary

Here is a jumbled collection of verbs meaning to amuse, and their corresponding abstract nouns. Make a list of the verbs and pair off each one with its corresponding noun. Add any unfamiliar words to your vocabulary list

- | | | | |
|-------------|---------------|-----------------|---------------|
| 1 revel | 5 celebrate | 3 recreation | 6 frolic |
| 2 diversion | 6 frolic | 1 revelry | 5 celebration |
| 3 recreate | 7 carousal | 4 entertainment | 8 captivate |
| 4 entertain | 8 captivation | 2 carouse | 2 divert |

B Below are mixed lists of masculine and feminine nouns. List the masculine nouns down the left-hand side of the page, and then pair off each with its feminine counterpart.

- | | | | | |
|-----------|-----------|-------------|----------|------------------|
| 5 traitor | 6 stag | duck | drake | peahen - Peacock |
| 2 colt | 7 peacock | gander | goose | filly - Colt |
| 3 drake | 8 doe | - ram | ewe | buck - doe |
| 4 goose | 9 witch | - traitress | val - in | hind - stag |
| 1 ewe | 10 heifer | - bullock | | wizard - witch |
| | | heifer | | |

C. In each of the groups of words below there are three synonyms and one word of an opposite meaning. By making sure of the meanings of all the words in each group, pick out the odd word.

- 1 arrogant, meek, proud, haughty
- 2 adversary, antagonist, ally, opponent
- 3 avarice, generosity, cupidity, greed
- 4 amalgamate, combine, sunder, fuse
- 5 detach, affix, append, fasten
- 6 ardent, apathetic, enthusiastic, fervent
- 7 artificial, insincere, affected, naive
- 8 babel, tranquillity, pandemonium, clamour
- 9 churlish, gallant, chivalrous, courteous
- 10 cringing, servile, fawning, outspoken

D. The following words are arranged in pairs of homophones. Make sure you can spell them and distinguish their meanings.

pair	roll	gamble	air	gate
pear	rôle	gambol	hair	gait
maze	beer	pain	isle	hoard
maize	bier	pane	aisle	horde
bale	faint	peddle	serial	marshal
bail	fent	pedal	cereal	marual

31. Speech Training

A. Pick out the phrase in each of the following expressions, and then make up a sentence embodying the expression, making whatever minor alterations that may be demanded by your particular sentence (see Section 24, Exercise 1).

1. to be obliged to a person
2. to be obliged for some kindness
3. to perish by the sword
4. to perish with the cold

5. to point at someone
6. to point to some result
7. to be responsible to a person
8. to be responsible for one's actions
9. to rejoice at the success of a friend
10. to rejoice at one's own success
11. to be slow in making up one's mind
12. to be slow at writing
13. to see about the matter (*i.e.* consider)
14. to see into the matter (*i.e.* investigate)
15. to see through the trick (*i.e.* to understand)
16. to see to the matter (*i.e.* to attend)
17. to stand against an enemy
18. to stand by a friend
19. to stand on one's dignity
20. to stand up to adversity
21. to stick at nothing
22. to stick to the point
23. to supply something to a person
24. to supply someone with something
25. to take after his father
26. to take into one's confidence
27. to take someone for a spy
28. to take to swimming
29. to take the bull by the horns
30. to trust in a person

B. This will give you a flexible tongue:

I wish I were a
 Elephantiaphus
 And could pick off the coconuts with my nose.
 But, oh! I am not,
 (Alas! I cannot be)
 An Elephanti-
 Elephantiaphus,

But I'm a cockroach,
And I'm a water bug,
I can crawl around and hide behind the sink.

I wish I were a
Rhinosceréacus
And could wear an ivory toothpick in my nose.
But, oh! I am not,
(Alas, I cannot be)
A Rhinosceré-
Rhinosceréacus
But I'm a beetle,
And I'm a pumpkin bug;
I can buzz and bang my head against the wall

I wish I were a
Hippopōpotamus
And could swim the Tigris and the broad Ganges.
But, oh! I am not,
(Alas I cannot be)
A Hippopōpo-
Hippopōpotamus.
But I'm a grasshopper
And I'm a katydid,
I can play the fiddle with my left hind-leg.

ANON.



Chapter 5

RHYTHM

Rhythm has an immense influence on people's minds and bodies. By the rhythmic beating of drums the witch-doctors of Africa can hypnotize a whole tribe of negroes and fire them with the lust to kill. There is an American play called *Emperor Jones*, the greater part of which shows the flight of a strong and brave negro through a forest. A tom-tom is beating faintly in the distance. At first it is beaten at exactly the same rate as the normal pulse beat—seventy-two to the minute—but the beating grows gradually faster and increases up to the climax of the play. It has a terrible effect on the negro. It makes him see imaginary shapes and ghosts—it rouses all his superstition; and finally drives him into a panic so that he loses his way in the forest, runs round in a circle and finally into the hands of his pursuers.

Rhythm works in the same way, but not so obviously, on the minds and bodies of more civilised people. Rhythm is the basis of music and dancing. The rhythm of a military band sends a message direct to our legs which makes it hard for us not to walk in time with the music.

Not only has rhythm this powerful influence over our feelings, but it is a fact that when anyone tries to express strong feeling in speech, an instinct makes him tend to speak in words that go to a regular

rhythm An orator will begin his speech in ordinary prose But if he is speaking on something which he has at heart, as he rouses to his subject, and grows excited, his words will become more and more rhythmical he will repeat a word here, and put an extra word in there which is not necessary to the sense of the sentence, until at last he is speaking blank verse And it is this rhythmical part which makes most impression on the audience Some men are able to move a crowd's enthusiasm as easily as the African witch doctor can move that of his tribe. An audience may be roused to the utmost indignation by an eloquent speaker and not be able to remember any of the arguments the next day. This means that the speaker has not impressed their reason, their intellects, but has worked on their emotions His own indignation has been so fierce that he has put rhythm into his speech and helped to rouse the indignation of the audience

It is the same in writing. When a writer is deeply excited about what he is writing, his prose begins to go to a measured beat Sir Walter Raleigh, a prisoner in the Tower, in disgrace after a life of adventure and glory, wrote thus about death

"O eloquent, just and mighty Death' whom none could advise, thou hast persuaded, what none hath dared thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised: thou hast drawn together all the far-stretched greatness, all the pride cruelty, and ambition of man, and covered it all over with these two narrow words, 'Hic jacet' "

If you read that aloud, you will see how the words rise and fall at fairly regular intervals.

(*The Nature of English Poetry*) L. S. HARRIS

32. Comprehension

- 1 How does the author illustrate, in two ways, the immense influence of rhythm upon primitive tribes?
2. What two illustrations of the influence of rhythm upon more civilised people does he give?
3. How does he show that strong feeling tends to express itself in speech that is rhythmic?
- 4 What illustration does he give of writing tending to become rhythmic when there is strong feeling behind it?
- 5 "Hic jacet" means "here lies" Why did Sir Walter Raleigh call these two words "narrow", do you think?
6. Many people do their work with a definite rhythm, and often to the accompaniment of a song of the same rhythm, to help keep the work going at this steady rhythm Can you think of a good example?

33. Rhythmic Practice

The extract has shown you how tremendously important rhythm is in life generally But in verse or poetry when there is strong feeling behind it, rhythm is even more important, since all verse is made up of words that go to a more or less regular beat, or have a regular rhythm, as we say. There are two main kinds of rhythm: one called a rising rhythm, where the beat rises from the unaccented to the accented, the other called a falling rhythm, where the beat falls from the accented to the unaccented.

Here is an example of rising rhythm

A truth that's told with bad intent
Beats all the lies you can invent

We might indicate the beat of the first line like this:

a TRUTH / that's TOLD / with BAD / inTENT

or like this

a truth that's told with bad in- tent

or most simply like this

Ǻ trůth / that's tůld / with bǺd / inťent

This is an example of falling rhythm:

Through the forest, wide and wailing,
Roamed the hunter on his snow-shoes,
In the village worked the women,
Pounded maize or dressed the deer skin.

The beat of the first line of this would be indicated like this

THROUGH the / FORest / WIDE and / WAILing

or like this:

Through the for- wide wail- ing

or most simply like this

Through the / forěst / wide and / wailŋ

.1 Two of the following are written with a rising rhythm and two with a falling rhythm. Distinguish between them, and mark the beat in one of the ways shown above.

1. He thought he saw an Elephant,
 That practised on a fife,
 He looked again, and found it was
 A letter from his wife.
2. Down a narrow pass they wandered,
 Where a brooklet led them onward,
 Where the trail of deer and bison
 Marked the soft mud on the margin
 Till they found all further passage
 Shut against them, barred securely.
3. There was once a pretty chicken,
 But his friends were very few,
 For he thought that there was nothing
 In the world but what he knew.
4. The polar bear will make a rug
 Almost as white as snow,
 But if he gets you in his hug,
 He rarely lets you go.

B Supply another line of the same rhythm to rhyme with each of these:

1. Aloft he saw the mountain loom
2. And then he wondered if his ears told true
3. Bertie's friends were very few
4. Soon the heavens filled with shouts
5. Alone she watched the dazzling sight

C Notice the rhythm and rhymes of the following and add further lines of your own:

1. Each outcry of the hunted hare
 A fibre from the brain does tear;
 A skylark wounded in the wing,
 A cherubim does cease to sing.

2. Some chaps pretend they think it's bliss
 To clamber up a precipice .
- 3 Choppy fingers on his lip
 Winter came, the wind his whip . . .
- 4 To be very wise and show it
 Is a pleasant thing no doubt,
 But (rhyme a, b, a, b)

34. Definitions and Descriptions

It is invaluable in every walk of life to be able to define an object or idea in simple, clear and concise language. Here are two good examples of definition:

- (a) A diagram, drawn to scale, of a part of the world's surface, is called a map.
- (b) A thermometer is an instrument used for measuring temperature

The terseness of a definition, pleasing though it is to anyone needing just the barest facts, will not satisfy the person wanting fuller information. Let us suppose this person still wants something brief, concerned only with essentials, yet wants to form something of a picture of the full scope of the thing described. We should have to develop our definition into this sort of precise description:

- (a) A diagram, drawn to scale, of a part of the world's surface, is called a map. The sizes and scales of maps vary widely from those yards square, to those no bigger than a page of a small book, and from world maps to maps of a single farm or street. Large-scale maps will often give such detail as streams and pathways, whilst small-scale maps will content themselves with showing the various countries and little else. Some concentrate on giving the lay-out of the

land and depths of the sea; others show vegetation, or density of population, or the races of people inhabiting various parts of the world; whilst others will indicate such matter as rock formation, rainfall, temperature, religions and empires

- (b) A thermometer is an instrument for measuring temperature. The common form consists of a glass tube with a fine bore. One end of the tube is blown to form a bulb and the other is sealed. The bulb and a little of the stem are usually filled with mercury, but sometimes coloured alcohol is used. Changes in temperature cause expansion or contraction so that the thread of liquid in the bore lengthens or shortens. The position of the top of this thread can be read on a scale usually etched on the tube. The best known scales are Centigrade and Fahrenheit.

1. Attempt accurate definitions of the following:

a waste-paper basket	an alarm clock
a fountain pen	a community song
an umbrella	a triangle
a railway signal	a lake
a beard	a sewing machine

2. Develop your definitions of some of the above into informative descriptions, sticking to essentials only.

35. Punctuation and Composition

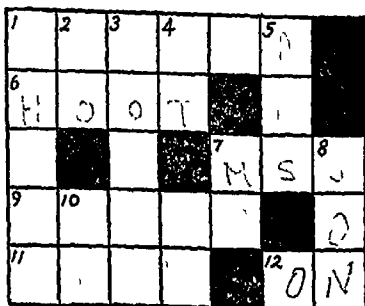
two hikers stopped at a cafe for lunch the waiter brought them two soles one large and the other tiny human nature being what it is neither wanted to serve the fish eventually however one of them was prevailed upon to do so he gave his friend the small one and kept the large one himself well remarked his friend if I had been serving

- | | |
|---------------------------------|-----------|
| 10. to make worm-like movements | W-----E |
| 11. a bag strapped on the back | K N-----K |
| 12. with legs curved inwards | K N-----D |
| 13. an ox-like antelope | G N----- |
| 14. inflammation of the lungs | P N-----A |
| 15. knotty and twisted | G N-----D |

B Pair off each idiomatic expression in the left-hand column with one of similar meaning in the right-hand column. Use each expression in an interesting sentence of your own.

- | | |
|-----------------------------|-----------------------------|
| 1. within bounds | out of doors |
| 2. to the utmost | hot enough to roast an ox |
| 3. to all accounts | to make its appearance |
| 4. in the open air | within reason |
| 5. like a furnace | to the highest degree |
| 6. in a whisper | to all intents and purposes |
| 7. to set the teeth on edge | to have a glimpse of |
| 8. to cast a glance at | with bated breath |
| 9. to see the light of day | at first sight |
| 10. on the face of it | to jar upon the ear |

C Draw this crossword puzzle, and then solve it with the aid of the clues that follow



CLUES

Across

1. The beat of a line of verse
- 6 The cry of an owl
7. Abbreviation for "manuscripts"
- 9 The madness of a maniac
11. Sharpened side of blade
12. Preposition in the phrase, "on no account"

Down

1. Identity of sound at end of verse lines
2. Curtail "hollo"
- 3 Antonym for "aged"
4. Two letters that show milk is free from tubercular germs
5. Missis
7. Affectionate term for mother
- 8 He belongs to mother and rhymes with "run"
10. Abbreviation for "Anno Domini"

D. Draw another puzzle of the same size, and make your own crossword, supplying your own clues. You may vary the blanks if you wish.

38. General Knowledge: the Cinema

1. The cinema is called a pictorial art. What does this mean?
2. What, then, is the essential difference between a play enacted on the screen and one relayed over the radio?
3. If the cinema is pictorial art and the novel literary art, (i.e. conveyed through the medium of the printed word), what great change must a novel undergo in being filmed?
4. Name any film, recently shown in your district, that has been adapted from a novel.
5. What is the job of a scenario writer?
6. What is meant by classifying a film "U"? What other symbols are used? Give their meaning.

- 7 Name two magazines devoted to the cinema
- 8 Name any film critic in a daily or Sunday newspaper.
- 9 Explain these terms
general release
supporting programme
a Silly Symphony
technicolour
a musical
- 10 Explain briefly the work of these film workers:
the director extras
the producer a stand-in
featured players film cutter
- 11 Say what each of these is
credit titles stills
a close-up the sound track
a dissolve a cut-back
a shot a fade-in
- 12 Likely topics for class talks are:
The development The camera man
of the cinema Producing a film
Some early films A review of any
News films recent film
Colour films Educational films
Walt Disney Acting for the films
- 13 These are possible propositions to debate
that the star system is wrong
that the cinema gives a false picture of life
that this school should have a film projector (or
show more films than it does)
that this school should have a cinema club

39. Speech Training

Dauber has gone to sea to gain first-hand experience of ship life, so that one day he may paint that life in all its aspects. Here he is thinking of the many scenes he will capture with his paint brush. The poet, however, has to describe the scenes not with a paint brush, but with the spoken words of poetry. Your job is to make his word pictures come alive by speaking them so as to bring out each change of scene.

He leaned upon his arm and watched the light
Sliding and fading to the steady roll,
Thus he would some day paint, the ship at night,
And sleeping seamen tired to the soul;
The space below the bunks as black as coal,
Gleams upon chests, upon the unlit lamp,
The ranging door-hook, and the locker clamp

Thus he would paint, and that, and all these scenes,
And proud ships carrying on, and men their minds,
And blues of rollers toppling into greens,
And shattering into white that bursts and blinds,
And scattering ships running erect like hinds,
And men in oilskins beating down a sail
High on the yellow yard, in snow, in hail

With faces ducked down from the slanting drive
Of half-thawed hail mixed with half-frozen spray,
The roaring canvas, like a thing alive,
Shaking the mast, knocking their hands away,
The foot-ropes jerking to the tug and sway,
The savage eyes salt-reddened at the rims,
And icicles on the south-wester brims

The sunnier scenes would grow under his brush,
The tropic dawn with all things dropping dew,

The darkness and the wonder and the hush,
The insensate grey before the marvel grew;
Then the veil lifted from the trembling blue,
The walls of sky burst in, the flower, the rose,
All the expanse of heaven a mind that glows

(*Dauber*) JOHN MASEFIELD



Chapter 6

TEST (I)

40. Of each of the italicised words in this limerick name the part of speech and state the work.

There was a young lady of Nicaragua,
Who went for a ride on a jaguar,
And dolefully cried,
As she came back *inside*,
"Oh Lor, what a meat-eating nag you are!"

41. Make four columns In the first, list the prepositions in the sentences below—eight in all; in the second state the phrase each preposition introduces, in the third state the kind of phrase, and in the fourth state the two words each preposition relates

1. The unlucky lad slipped under the horse.
2. The boy with ginger hair jumped with remarkable skill
3. Outside our house stood a car of great power
4. Crowds of surging admirers carried him on their shoulders.
5. The house at the corner is tenantless

42. Give a single word to convey the meaning of each of the following;

to bite like a rat

cause danger to

incapable of making mistakes

to approach to learn the position and condition of

under the sea (adj)

(See overleaf)

beyond belief
 for a time only (adv)
 noise made by broken glass
 wrong pronunciation
 female stag

43. Group these words as eight pairs of synonyms*

enrage	rebuke	victuals	observantly
provisions	infuriate	cringing	reprimand
heedfully	puerile	infantile	append
revelry	affix	carousal	servile

44. Make a box analysis of these sentences

- 1 We hove-to off the little bay
- 2 I tackled a task of uncommon difficulty.
- 3 Off we started along the level sand
- 4 Around the honeycomb buzzed a busy concourse of bees
- 5 These bees gave throughout the year honey of delicious flavour

45. Give this little story its correct punctuation and paragraphing

many years ago a colonel was addressing one of his men well private atkins he said and what did you do to gain us the victory it pleases me to say sir that I strode boldly up to one of the enemy and cut off his legs replied the soldier cut off his legs exclaimed the colonel why didn't you cut off his head ah sir that was off already

46 A most tragical incident fell out this day at sea While the ship was under sail, but making, as it will appear, no great way, a kitten, one of the four feline inhabitants of the cabin, fell from the window into the water An alarm was immediately given to the captain,

who was then upon deck, and he received it with utmost concern. He immediately gave orders to the steersman in favour of "the poor thing", as he called it, the sails were instantly slackened, and all hands, as the phrase is, employed to recover the poor animal. I was, I own, extremely surprised at this; less indeed at the captain's extreme tenderness, than at his conceiving any possibility of success; for if puss had had nine thousand lives instead of nine, I concluded they had all been lost. The boatswain, however, had more sanguine hopes; for, having stripped himself of his jacket, breeches, and shirt, he leapt bodily into the water, and, to my great astonishment, returned to the ship, bearing the motionless animal in his mouth. The kitten was now exposed to air and sun on deck, where its life, of which it retained no symptoms, was despaired of by all. The kitten at last recovered to the great joy of the captain, but to the great disappointment of some of the sailors, who asserted that the drowning of a cat was the surest way of raising a favourable wind.

(*Journal of a Voyage to Lisbon*) HENRY FIELDING

1. Divide this story into four or five paragraphs.
 2. You must justify the number of paragraphs you divide it into. To do this, find a title for each paragraph, so showing that each has one single topic.
 3. Try to explain how the introductory and concluding paragraphs make the story a finished whole.
 4. Give the whole story a suitable title.
47. Write a paragraph of strict unity, choosing one of these as the topic sentence, which need not come at the beginning
1. Douglas assisted his uncle on the farm in many little ways
 2. Many voyages of discovery were made in the 15th and 16th centuries.

- 3 The excitement of that tense moment we shall long remember
 4. It was indeed a gruesome spectacle.
 - 5 No wonder the class was agog with excitement.
 6. We shall not see her like again.
48. Write one of these stories, making it realistic by using suitable detail and dialogue Paragraph your story carefully
1. Dying farmer—summons sons to death bed—has secret of hidden treasure to tell—gasps “You will have to dig for it in .” and then dies—sons dig everywhere on farm for treasure—none found—but yield of next harvest prodigious—they have learnt to work—harvest is treasure
 2. Thrilling play—King’s Theatre, Portsmouth—heroine suspended over edge of cliff—rope will snap at any moment—heart-rending sob “Will anyone save me?”—commotion in the gallery—stalwart sailor bids heroine keep a stiff upper lip—he is coming



Chapter 7

END OF FIRST TERM

49. *Spelling-bee* Only the Question Master is allowed to keep the book open.

scientist	chronic	catarrh
anxiety	synonym	virtuals
penniless	frolicking	reconnoitre
vehemently	misgovernment	reconnaissance
dialogue	tranquillity	conscientious
guarantee	chivalrous	subterranean
vengeance	opponent	temporarily
guinea	cereal	mispronunciation
Portuguese	queue	mustletoe
disappearance	yacht	pandemonium

50. Form a verb from each of these adjectives:

strong	large	dark	bitter	human
weak	feeble	clean	fast	rich
fat	dear	glad	bold	long
soft	moist	civil	pure	furious

51. Name the countries in which these people live. Notice that the word you give will always be a proper noun.

Chinese	Swiss	Dutch	Siamese
Spaniards	Portuguese	Belgians	Danes
Russians	Swedes	Brazilians	Finns
Norwegians	Poles	Maltese	Lapps

52. Explain briefly what is meant when someone is described as

1. having a finger in many pies
2. facing the music
3. being called over the coals
4. kicking against the pricks
5. having too many irons in the fire
6. carrying coals to Newcastle
7. crying for the moon
8. riding like Jehu
9. courting disaster
10. running with the hare and hunting with the hounds

53. Arrange the following words in strict alphabetical order:

inattentive	imprudent	inability
incapable	inattention	incessant
inaudible	impudent	impress
inaugurate	impulsive	impressible
inappropriate	imprint	impressiveness
inadmissible	imprison	impressionable

54. Complete the following proverbs

Better late	twice shy
A miss is as good	late to mend
is better than no bread	flock together.
is better than cure	according to your cloth.
has a silver lining	and eat it
like son	out of a sow's ear

55. This is a speed test. The winner is the pupil who can first substitute for A, B, C, D etc., a word or phrase which will connect each word in the left-hand column with the corresponding word in the right-hand column. The first two have been done to show you what is required.

Robert Browning	A (poet)	Wordsworth
Cat	B (Whittington)	Lord Mayor of London

Mozart	G	Beethoven
Brighton	D	Blackpool
Mouse	E	Rat
Rat	F	Kenneth Grahame
Dr. Watson	G	Conan Doyle
Falstaff	H	Shakespeare
C.O.D.	I	N B
Newton	J	James Watt
Reporter	K	Sub-Editor

56. Give the adjective equivalent to each of these adjective phrases, e.g. a girl *of consideration* is a *considerate* girl.

of <u>ungaininess</u>	of <u>satisfaction</u>	of <u>vindictiveness</u>
of <u>cowardice</u>	of <u>imagination</u>	of <u>notoriety</u>
of <u>impartiality</u>	of <u>consideration</u>	of <u>humility</u>
of <u>niggardliness</u>	of <u>vivacity</u>	of <u>scepticism</u>

57. Give an abstract noun of opposite meaning (*i.e.* an antonym) to each of the following abstract nouns; e.g. courtesy—rudeness

courage	obedience	darkness	extravagance
courtesy	success	hatred	fickleness
beauty	discord	despair	rashness
poverty	safety	gaiety	superiority

58. From the following lists pick out three famous poets, four famous composers, three famous inventors and four famous novelists

Kenneth Grahame

S. T. Coleridge

Johann Strauss

Jeffery Farnol

James Watt

Walter de la Mare

Tchaikovsky

John Buchan

Elgar

George Stephenson

Capt W. E. Johns

Chopin

Sir Henry Newbolt

A. Volta

59. What is wrong with each of these statements?

- 1 The number of candidates for the exam. was 351, of whom exactly half were girls.
2. Mr Johnson has been appointed Chief Education Officer at a salary of £250 a year, rising by £30 a year to a maximum of £2,250
- 3 Why kill yourself with your weekly wash? Let us do it for you (advert)
4. The price of coal has been cut by more than 100%.
5. For the first time for over six years we are able to offer our customers pre-war sausages (advert)
- 6 I spoke to an audience of 500 people, and to watch those 500 eyes following my every movement impressed me greatly
7. A good education should fit every boy or girl for a good vacation
- 8 Jones was jubilant upon finding in the gravel pit an ancient coin, dated 49 B C
- 9 Walking along the level sea-shore, we soon found a place amongst the boulders to have lunch
- 10 We visited the grave of a man who went to sleep in his chair and while dreaming of falling off a precipice slipped to the floor and instantly died of shock.

60. Answer these general knowledge questions.

- 1 Explain why a bicycle is inclined to run away with you down hill and yet needs much encouragement to go up hill
2. What is the difference between iron and steel?
3. What is the spine of a book?
- 4 Explain the meaning of the proverb, "Necessity is the mother of Invention".
- 5 Give three illustrations of the proverb's meaning from (a) war-time inventions, and (b) recent peace-time inventions.

6. Name a custom associated with Shrove Tuesday, and account for its origin.
7. What is a kipper?
8. When did it last snow?
9. What was the official name of the first man-made satellite to circle the earth?
10. Explain the origin of the name "bobby" for a policeman.

SECOND TERM





THE TERM BEGINS



Chapter 8

MY TOWN

The only praise that I ever heard visitors give to my native town of Blankton was that it was clean. They always said that, and they said no more.

All that they could see was a collection of dull streets with little, red brick, slated houses for the workers in the hosiery, elastic web, and boot factories; a few old ruins, not very picturesque; a few old inns and churches; a Temperance Hotel for dreary meetings; a pitiful museum of stuffed birds and Roman "remains", and an unusual number of Non-conformist chapels.

The country around was to them equally uninteresting—a sluggish little river, hardly distinguishable from the sluggish little canal with which it was sometimes merged; monotonous or slightly undulating fields, stretching far away to the north, east and south, divided by hedgerows with hedgerow trees, and appreciated by fox-hunters alone; on the west a few insignificant hills, interspersed with granite quarries and insignificant coal mines, hardly worth the working.

No wonder our visiting relations always looked happier and happier as the hour of their departure approached. I can now imagine the satisfaction with which they watched their luggage being strapped

securely upon the top of their railway-carriage (the custom of those days), and with what a sigh of relief they sank into their seats as the train began to move.

(*Changes and Chances*) H. W. NEVINSON

61. Comprehension and Composition

A How would you sum up the topic of each of these paragraphs? *U*

B Try to show that the opening paragraph makes an effective introduction, and the closing one an effective conclusion.

C Paragraphs, though dealing with a separate topic, must in some way link up if they are to hang together to form one complete description. Which little word in the first line of the second paragraph is the most important in forging a link with the first paragraph? *shall*

D Two longish words at the beginning of the third paragraph provide the link with the second paragraph. Which are they? *U*

E How can you tell that the writer is describing the town as it existed some years earlier?

F Find a single word in the description to convey each of the following

covering in general for legs and feet
 moderation, especially in drink
 having little motion (adj) *U*
 as if moving like waves (adj) *U*
 scattered or set here and there
 a place where stones are dug

G. Use the following phrases in interesting sentences of your own.

stretching far away
interspersed with
with what a sigh of relief

H Write a paragraph of strict unity, suggested by one of the following topic sentences. Bring in the topic sentence, with slight modification if needed, but not necessarily at the beginning of the paragraph

- 1 The sea was an emerald green, alive with little leaping waves
- 2 Around me anchored vessels gloomed like phantoms
- 3 Far away on every side of you stretch miles of lonely moorland
- 4 A more lovely stream than this has never flowed on earth.
5. At the other side of the Common a dense wood towered up like a great wall
- 6 The day drew to a close with a serene and exquisite stillness.

I. Use the extract as a model for a four or five-paragraph description of your own town. You may of course sing the praise of your town, rather than disparage it, if you wish. Take care to make a good introduction and conclusion, to see that the paragraphs in between deal with one topic at a time, and to obtain a link between the paragraphs.

62. General Knowledge: Local Government

- 1 What council (or councils) serves your area?
2. What roughly is the difference between a County Council, a Borough Council, an Urban District Council and a Rural District Council?
- 3 In three of these councils, the leading member

is called a chairman, in the fourth he is called the Mayor (or Lord Mayor). Which is the odd one?

- 4 What is the chief paid-official employed by the council called?
- 5 What name is given collectively to all employees of the council?
- 6 What is a ward?
- 7 Who are the members of the council representing your ward or district?
- 8 What political parties are represented on your council?
- 9 How often do the Councillors retire?
- 10 How does the council raise funds?
- 11 Mention any three important items upon which these funds are expended
- 12 Who is the Director of Education for your area? By which council is he employed?
- 13 For which employee of the council do the initials M O H stand?
- 14 Under what department of the council does the collection of refuse come?
- 15 These are suggestions for pupil-talks to the class
 - Local Government Elections
 - The transaction of business at Council Meetings
 - The work of our council
 - Transport in our town
 - The work of any one Council Department
 - The work of the police

63. More about Adjectives

Many adjectives describe qualities possessed by a noun or pronoun. It is clearly possible for a quality to be present in different proportions or degrees, e.g.

Jocelyn is *tall*, but her sister is *taller*, and her brother is *tallest*.

We name these degrees—*tall*, *taller*, *tallest*—positive, comparative, superlative.

We have two methods of expressing these degrees of comparison. Either, as above, we add *-er* or *-est* to the positive to form the comparative and superlative respectively, or, where these would result in awkwardness of pronunciation, we use “*more*” before the positive to make the comparative, and “*most*” to make the superlative; e.g. *more powerful*, *most powerful*.

It should be noted, however, that a few adjectives have irregular forms to denote their degrees of comparison, e.g. *good*, *better*, *best*; *little*, *less*, *least*.

A. Pick out all the adjectives and state the degree of comparison of each.

1. He is a poor batsman, but I am worse.
2. Chess is a finer game than many people imagine.
3. More nonsense is talked about war than about most subjects.
4. Much progress has been made, but more remains to be made.
5. From the ravine below came the most mournful murmur I have ever heard.
6. Some weary stragglers dribbled into the camp next day, each one seeming more hopeless than the last.

B. Give the degrees of the following adjectives, where possible; e.g. *broad* — *broad*er — *broad*est.

broad	dry	tired	unique
good	bad	generous	much
beautiful	little	remarkable	top
quick	cheerful	unmannerly	first

C. Fill in each blank with the most suitable adjective from the list. Use each adjective once only.

resolute¹ mischievous² discernible³ indulgent⁵
 mournful¹ impermissible¹ pampered⁵ lavish⁶
 avaricious¹ propitious¹ anonymous⁶ exorbitant⁷

- 1 The owl hoots in the night
- 2 He was a lad to tease the cat
- 3 The castle became through the mist
- 4 It is hardly a moment to ask your father to lend you some money when he has just been robbed
- 5 The mother foolishly gave in to her child
- 6 A use of sugar during the war was quite . . .
- 7 Owing to the rent demanded by an . . . land-lord, we had to decline the offer of the house
- 8 He showed a desire to discover the writer of the letter

D. Instead of writing "He is a man of intelligence", we could more precisely write, "He is an intelligent man". For the adjective "intelligent" is the equivalent to the adjective phrase "of intelligence". Give the adjective equivalent to each of these adjective phrases

of intolerance ¹	of consistency ¹	of whimsy ⁵
of lenience ¹	of attention ¹	of versatility ¹
of convenience ¹	of audacity ²	of ostentation ¹
of irregularity ¹	of frivolity ²	of cynicism ⁵
of discretion ¹	of negligence ¹	of discernment ³

E. Arrange the following adjectives in order of intensity.

- 1 best, good, better
- 2 astonishing, disturbing, stunning
- 3 likeable, adorable, tolerable, lovable
- 4 disquieting, terrifying, alarming, frightening
- 5 corpulent, well-covered, fat, plump
- 6 confident, fearless, brave, courageous

7. bright, vivid, brilliant, glossy, light
 8. dark, dull, obscure, gloomy, pitchy

64. Exact Words

Throughout our English work we have laid stress on the importance of choosing the exact word to express our meaning. Much of the superiority of the educated man over the uneducated lies in his ability to give exact expression to whatever ideas may enter his head. In these four sections we are going to concentrate upon finding the exact word and upon avoiding vague words.

It is usually laziness that encourages us to be satisfied with vague words. If we like the weather, we call it vaguely "nice weather", when by using a less vague adjective we could express exactly what we like about it; *e g* fine weather, warm weather, sunny weather. Similarly when we dislike the weather we are apt to be lazy and call it bad weather, or nasty weather, or beastly weather or dreadful weather. None of these adjectives expresses exactly what we dislike about the weather, whereas with a little thought we could easily find one that does so, *e g* wet weather, foggy weather, cold weather, musty weather, muggy weather, close weather, oppressive weather.

Laziness in the use of our noble heritage of language can often assume a form of bad manners. By using vague words the person to whom you are talking is often left guessing what you exactly mean, and that is scarcely treating him politely. Then if you are content to call your friend "nice", you are being rude to the extent of admitting that you are so indifferent to him or her that you cannot be bothered even to find the word that truly expresses your feeling towards your friend. He or she might be liked for being kind, honest, reliable, helpful, instructive, amusing, handsome, pretty, well-read, intelligent, gentle, musical, sporting, energetic, strong-minded, tolerant, frank, modest,

generous, or many other things. It would be more polite to describe your friend in one or more of the ways, so showing that you appreciate wherein he the attractiveness of his or her personality.

65. Exact Adjectives

A Use each of these exact adjectives once to replace one of the italicised vague adjectives in the sentence below:

untuneful	unmannerly	sunny	considerate
slow	deep	quick	exhilarating

1. It was a *nice* day yesterday.
2. We had a *nice* bath.
3. Your brother seems to have a *rashy* temper.
4. The knife inflicted a *nasty* wound.
5. It was *decent* of you to offer to lend me your book.
6. His behaviour was *awful*.
7. How *awful* his singing is.
8. He is *bad* at learning French.

B Replace each of the following vague adjectives by at least three adjectives, each of which tells us exactly what kind of journey, etc.:

- | | |
|---------------------|-----------------------|
| 1. an awful journey | 4. a frightful hat |
| 2. a nice dinner | 5. a ripping picture |
| 3. a super player | 6. a beastly headache |

C. Consider what the writer of the following passage would have written had he been less lazy. Rewrite it, completely avoiding the word "nice" and the words formed from it.

As Sunday ^{sunny} was a ^{enjoyable} nice day, I had a nice game of tennis with a ^{lovely} nice boy from Scotland. He told me he thought England quite a ^{very} nice country. It was ^{happy} nice to be able to reply quite honestly that I thought Scotland was a nice country too. When we reached our nice new pavilion there was a nice crowd waiting, and my friend thought

that it would not be nice playing in front of so many people. Nevertheless, his first service was a nice one. Perhaps it is not nice of me to say so, yet as a matter of fact I took it very nicely with a nice back-hand drive. It landed nicely in the far corner. It was nice of him to congratulate me on a nice stroke. After this we were nicely warmed up and both of us played a nice game throughout. We were nicely matched, though perhaps he played slightly better than I did. When we were drinking some nice lemonade after this nice game, he told me he hoped one day to play at Nice. I told him that I thought that would be nice. I am rather fond of this far from nice word.

66. Exact Verbs

A. Choose from this list the appropriate verb, expressing sound, to complete each of the sentences below.

brays	trumpets	whinnies	caws
gobbles	caterwauls	roars	grunts
howls	gaggles	croaks	bleats

- | | |
|---------------------|--------------------------|
| 1. The donkey . . . | 7. The frog . . . |
| 2. The horse . . . | 8. The cat . . . |
| 3. The rook . . . | 9. The goose . . . |
| 4. The pig . . . | 10. The elephant . . . |
| 5. The sheep . . . | 11. The turkeycock . . . |
| 6. The lion . . . | 12. The wolf . . . |

B. Complete the sentences below by inserting in their proper places these exact verbs meaning "to cut".

pare	prune	clip	shear	hew
mow	abbreviate	reap	lop	abridge

- | | |
|---------------------------------|---------------------------|
| 1. You pare . . . nails. | 6. You . . . a harvest. |
| 2. You mow . . . a lawn. | 7. You . . . sheep. |
| 3. You prune . . . a rose tree. | 8. You . . . a word. |
| 4. You lop . . . a hedge. | 9. You . . . an elm tree. |
| 5. You . . . a book. | 10. You . . . coal. |

C The verb "to get" is as vague as "nice" in its own way, and is equally over-used. It is more exact to say, "We caught the train", than, "We got the train"; more exact to say, "We won the prize", than, "We got the prize".

The verb "to get" is laughably overworked in the following passage. Rewrite it, replacing this vague verb each time by a more exact one. Do not use the same verb twice.

✓ We got on the bus and got to the station in time to get the early train. We got to Southsea before the beach had got overcrowded. After getting a bath we got a boat on hire and got in a row before getting lunch. As the sun got higher in the sky we got off our clothes to get sun-tanned. So quickly had the time gone that we got a shock when we realised we had got to hurry to get back to the station.

67. Exact Nouns

A Use each of these words to fill one of the gaps in the sentences below:

King	President ²	Shah
Dictator	Emperor	Viceroy

1. The tyrant Hitler was . . . of Germany
2. Roosevelt was . . . of the American Republic.
3. A kingdom is ruled over by a . . . or a queen
4. Lord Wavell was appointed . . . of India in 1944
5. Nero was a hated . . . of the Roman Empire
6. The king of Iran is known as the . . .

3. Give the nouns that express the ideas of the following verbs, e.g. depart—departure

depart	receive	succeed	compel	resign
arrive	reject	fail	resist	try
believe	merry	expect	deceive	pursue

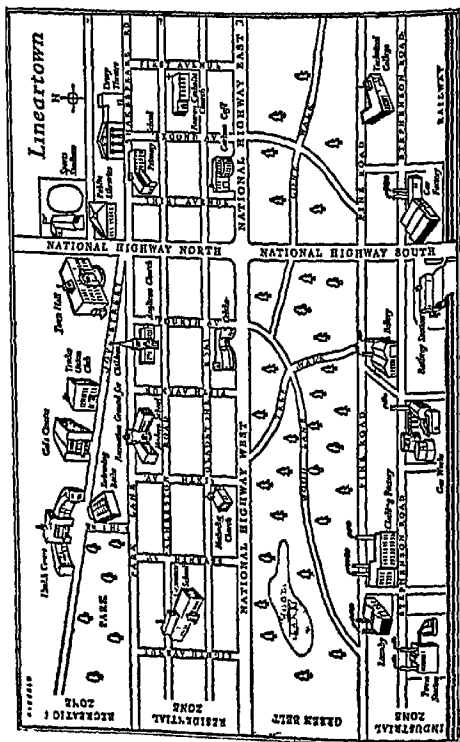
C Pair off each noun with its "intended" definition; then rewrite each definition, replacing the vague noun by a more exact one; e.g. "receptacle" is a more exact noun than "thing" when referring to a wastepaper basket.

- | | |
|----------------------|---|
| 1. wastepaper basket | thing used for keeping produce cool 3 |
| 2. thermometer | hanging thing used on board ship 4 |
| 3. refrigerator | thing for unwanted trifles 1 |
| 4. hammock | very strict guy 6 |
| 5. colander | gadget for recording temperatures 2 |
| 6. martinet | thing for breaking clods of earth on ploughed land 8 |
| 7. dynamo | perforated affair used for straining in cooking 5 |
| 8. harrow | what's-its-name for converting mechanical into electrical power 7 |

68. Punctuation

Punctuate the following, inserting two semi-colons, and a comma in (1), and two semi-colons, a comma, and a full-stop in (2).

1. See how the semicolon is strutting with pride
 Into two or more parts he'll a sentence divide
 Without this gay ensign we little could do
 And when he appears we must stop and count TWO.
2. Every lady in this land
 Has ten fingers on each hand
 Five and twenty on hands and feet
 This is true without deceit
 When the stops are placed aright
 The real sense is brought to light.



69. Speech Training.

A. By studying the plan of Lineartown, a town planned along modern lines, answer the following questions:

1. What is it that chiefly determines the position of the industrial zone?
2. Why has the architect placed the green belt where it is?
3. Name five buildings of a communal nature in the residential area.
4. Is this a suitable position for these communal buildings?
5. Give a reason for the architect placing the recreational zone on the side farther from the industrial zone.
6. Look up the meaning of linear, and then explain why we have called the place Lineartown.
7. Would you like to live in such a town as this? Justify your answer by weighing up the advantages and disadvantages of the town's plan.

B. Give clear instructions to an imaginary visitor for making the following journeys in Lineartown.

1. from the Health Centre to the Sports Stadium
2. from the Public Library to the Carlton Café
3. from the Carlton Café to the Laundry, (i) by car, and (ii) by foot
4. from the Gas-works to the Trades Union Club
5. from the Grammar School to Drury Theatre
6. from the Grammar School (Gladstone Road entrance) to the Technical College
7. from the north end of First Avenue to the Crèche
8. from the Technical College to the Swimming-baths
9. from the Bakery to the Health Centre
10. from the Modern School to the Clothing Factory, by foot

Chapter 9

PORTRAITS



It was Miss Murdstone who arrived, and a gloomy looking lady she was; dark, like her brother, whom she greatly resembled in face and voice, and with very heavy eyebrows, nearly meeting over her large nose. She brought with her two ^{on which were not engraved} uncompromising hard black boxes, with her initials on the lids in hard brass nails. When she paid the coachman she took her money out of a hard steel purse, and she kept the purse in a very jail of a bag which hung upon her arm by a heavy chain, and shut up like a bite I had never, at that time, seen such a metallic lady altogether as Miss Murdstone was.

She was brought into the parlour with many tokens of welcome, and there formally recognized my mother as a new and near relation. Then she looked at me and said, "Is that your boy, sister-in-law?"

My mother acknowledged me.

"Generally speaking," said Miss Murdstone, "I don't like boys. How d'ye do, boy?"

Under these encouraging circumstances, I replied that I was very well, and that I hoped she was the same, with such an indifferent grace that Miss Murdstone disposed of me in two words,—"Wants ^{her} manner!"

Having uttered which with great distinctness, she

begged the favour of being shown to her room, which became to me from that time forth a place of awe and dread, wherein the two black boxes were never seen open or known to be left unlocked, and where (for I peeped in once or twice when she was out) numerous little steel fetters and rivets, with which Miss Murdstone embellished herself when she was dressed, generally hung upon the looking-glass in formidable array.

As well as I could make out, she had come for good, and had no intention of ever going again. She began to "help" my mother next morning, and was in and out of the store closet all day, putting things to rights, and making havoc in the old arrangements.

(*David Copperfield*) CHARLES DICKENS

70. Comprehension

- Find a single word in the extract to convey each of the following:
 decided, free from half-measures
 sign or indication
 according to form or established custom (adv.)
 having no inclination for or against (adj.)
 respectful fear or wonder
 to make beautiful with ornaments
 likely to cause fear (adj.)
 general destruction
- Pick out the adjective in the first sentence which lets us know straight away what kind of person Miss Murdstone is
- Why is it particularly suitable to call Miss Murdstone a "metallic lady"?

- 4 Instead of giving the words she spoke, Dickens writes, "My mother acknowledged me." What would his mother have said?
5. When we are sarcastic or ironical we usually say the opposite of what we really mean. Show how the writer is being sarcastic or ironical when he writes: "Under these encouraging circumstances".
- 6 What do you think the "boy" (*David Copperfield*) thought of Miss Murdstone?
- 7 What is it that suggests that Miss Murdstone was domineering or bossy?
- 8 Mention two outstanding points, or traits as we call them, of Miss Murdstone's character, and show how the writer illustrates each by telling us what she does.
- 9 Sum up in a short paragraph what David might have told a friend in describing the kind of woman he found Miss Murdstone to be

71. Dictation

Study this description of a schoolmaster with a view to reproducing it from dictation.

Most English boys delight in teasing their foreign masters, but there was no teasing Teodoro. He was the strictest master in the school and in many ways one of the best. He had travelled a great deal for a man of that rustic age. He had been in the Canary Islands, and knew a lot about ships. He once told us that he understood navigation, and could take a ship around the world. He was a man of great physical strength, not tall exactly, but bigly made. We called him Little Theo among ourselves. I think that in some way he gave us the impression that there was a mystery about him. I know that in the dormitory, when we discussed our masters, we made up romantic tales about him, instead of passing criticisms as we did upon the others.

(*Lost Endeavour*) JOHN MASEFIELD

72. Composition

You will have noticed from the description of the school-master in the last section that in writing a portrait paragraph it is a good plan to begin with a topic sentence. This indicates one main point to which the writer especially directs the reader's attention. There follows an orderly arrangement of sentences to develop this main point, and a concluding sentence summarises the main impression of the person's character.

Here is another paragraph where much the same procedure has been followed

"She was one of the blackest of her race; and her round shining eyes, glittering as glass beads, moved with quick and restless glances over everything in the room. Her mouth, half open with astonishment at the wonders of the new mas'r's parlour, displayed a white and brilliant set of teeth. Her woolly hair was braided in sundry little tails, which stuck out in every direction. The expression of the face was an odd mixture of shrewdness and cunning, over which was oddly drawn, like a kind of veil, an expression of the most doleful gravity and solemnity. She was dressed in a single filthy, ragged garment, made of bagging, and stood with her hands demurely folded before her. Altogether there was something odd and goblin-like about her appearance

(*Uncle Tom's Cabin*) HARRIET BEECHER STOWE

A. Now write a paragraph giving the portrait of the person indicated by one of the following topic sentences. Remember to use your topic sentence, and add a concluding sentence that sums up the main impression.

1. George Scampit was a thorough rogue.
2. Mr Groove was a man of set ways
3. Everyone agreed that Pamela was a girl of exquisite manners.

4. It appeared indeed that our new friend was of a charmingly frank disposition
5. To the outsider, Leonard Lyons appeared to be just a brute, but those who knew him intimately would declare he possessed many fine qualities.
6. There followed an old man with remarkably hard features and forbidding aspect.

B Write a sketch of one of the following, making the sketch come alive by showing the person doing or saying something typical

a policeman	a pirate chief
a gondolier	a television personality
Lord Luxurious	a well-liked nurse
Mrs Fluster	Master Talkative
Mr Smoothman	Miss Prim
Lord Time Saver	Mrs Blump
a centurion	yourself as others see you

73. More about Adverbs

Study the work of the italicised word in each of these sentences

- (a) My cousin has gone *abroad*
- (b) She set sail *yesterday*
- (c) She describes her journeys *wonderfully*
- (d) She conjures up the atmosphere *wonderfully* well
- (e) She is, in fact, a *wonderfully* able writer

From our past work we shall be able to recognize each italicised word as an adverb. Moreover, "abroad" in (a) is an adverb of place, since it tells us where my cousin has gone, "yesterday" in (b) is an adverb of time, since it tells us when she set sail, and "wonderfully" in (c) is an adverb of manner, telling us how she describes her journeys.

Each of these adverbs tells us about, or modifies a verb. But not so "wonderfully" in (d) and (e). In (d) it modifies another adverb "well", and in (e) it modifies an adjective "able". It tells us how, or to what extent "well" or "able".

An adverb that tells us how or to what extent, we call an *adverb of degree or extent*. Instead of "wonderfully well" we might have written, "rather, very, most, moderately, exceedingly or remarkably well". All these adverbs are adverbs of degree or extent.

We now see that our definition of an adverb, as a word that modifies a verb, was simplified beyond what is strictly accurate. To allow for adverbs of degree, we must re-define an adverb as a word telling us how, when, where, or to what extent, about a verb, an adjective or an adverb.

Consider two more sentences:

(f) Eileen worked ^{adverb}hard, Ursula worked *harder*, but Una worked *hardest*.

(g) Jim ran *quickly*; Philip ran *more quickly*, but Paul ran *most quickly*.

We have seen that there are adverbs of degree to tell us the extent to which someone "describes well" or "is able", for example. We must now notice that some adverbs of manner, place and time are able by a change in their own form to show the degree or extent to which they are intended. Thus "harder" in (f) means hard to a greater degree than merely "hard", whilst "hardest" means hard to the greatest degree of all. We call these degrees of the adverb—hard, harder, hardest—positive, comparative, and superlative.

However, adverbs ending in -ly, form their comparative and superlative degrees by using the adverbs of degree, "more" and "most". Thus in (g) we have "quickly" (positive), "more quickly" (comparative) and "most quickly" (superlative).

A. Give the word each of the italicised adverbs modifies, and state whether it is an adverb of time, place, manner, or degree

1. The actress moved gracefully across the stage.
2. I will meet you outside.
3. He advanced towards me immediately, informing me that he had seen me before.
4. I am very glad to have made the acquaintance of this exceedingly charming person.
5. Finally he crossed the road and disappeared quite suddenly.
6. The boat drew almost alongside and then turned completely round.
7. He leaned forward and spoke rather sharply to the extraordinarily unmannerly child.
8. I have told you twice, but will repeat again that Juhan played best but Terry most consistently.

B. Fill in each blank with a suitable adverb of place.

1. I will work here, you can work there.
2. Confronted with an impenetrable jungle, they turned back.
3. As he could not climb over the chair he crawled under.
4. Under stands the ancient castle, grey and mossy.
5. — were these adventurers leading their followers?

C. Fill in each blank with a suitable adverb of manner.

1. A log fire burnt cheerfully in the grate.
2. Nigger slept soundly on the hearth rug.
3. Quickly the escaped convict crawled along the wall.
4. — the conjuror whisked away the handkerchief.
5. The wind in the trees whispered — through the night.

D. Fill in each blank with a suitable adverb of time.

1. We shall be broadcasting a full account soon.
2. — listen to me

3. A stranger — rushed in and brusquely addressed us.
4. He was thirteen years old —.
5. — the sound of sweet music was heard.

E. Fill in each blank with a suitable adverb of degree:

1. Next day the tempest roared still — angrily.
2. The child lay — snugly among the bracken.
3. The patient was — helpless with pain.
4. I have walked — far today, my feet are sorely blistered.
5. Her French is — good, she is placed thirteenth on the Form list.

F. Point out the adverbs in these sentences, name the word each one qualifies, and state the degree of comparison, where possible.

1. A Rolls can travel faster than a Ford
2. Closer draws the examination.
3. Jeremy worked little, Lavender less and Clara least.
4. He appeared more cheerful when I saw him last
5. The last man in scored runs fast, striving manfully to save the match.
6. The hawk swooped far more quickly, its talons gripping the heron's neck convulsively.

G. Give the degrees of comparison of the following adverbs, e.g. smartly — more smartly — most smartly.

smartly	keenly	near	little
soon	well	fast	early
later	badly	hard	much

H. These adverbs cannot have degrees of comparison:

now, then, here, there, instantly, partly, otherwise.

Why not? Can you name other adverbs that cannot have degrees of comparison?

74. Vocabulary

A Pair off each verb in the left-hand column with the adverb in the right-hand column that most suitably modifies it, *e g* greet cordially.

1 greet	casually
2 neigh	intermittently
3. career	cordially
4 saunter	madly
5 bar	shrilly
6 approach	securely
7 defeat	nearer
8 struggle	tirelessly
9 toil	utterly
10 rain	fiercely

B Give a single adverb equivalent to each of these adverb phrases

1 with promptness	6 with caution	11 with timidity
2 with cruelty	7 with severity	12 with lenience
3 with pain	8 with courtesy	13 with disdain
4 with attention	9 with generosity	14 with prudence
5 with pride	10 with economy	15 with injustice

75. Position of Adverb

Since an adverb may modify so many different words in the sentence, it is important to place it as close as possible to the right word. Notice how the meaning of a sentence changes by shifting the position of the adverb.

I can only speak this well (*i e* cannot write it well also)

I can speak this well only (*i e* cannot speak it badly)

Now show clearly that sentence (*a*) has a different meaning from sentence (*b*) in each of the following pairs.

3. What, what, what,
 What's the news from Swat?
 Sad news,
 Bad news,
 Comes by the cable led
 Through the Indian Ocean's bed,
 Through the Persian Gulf, the Red
 Sea and the Med-
 iterranean—he's dead;
 The Ahkoond is dead.
- For the Ahkoond I mourn,
 Who wouldn't?
 He strove to disregard the message stern,
 And he Ahkoondn't
 Dead, dead, dead,
 (Sorrow Swats!)
- Swats wha hae wi Ahkoond bled,
 Swats whom he hath often led
 Onward to a gory bed,
 Or to Victory,
 As the case might be,
 Sorrow Swats!
- Tears shed,
 Shed tears like water,
 Your great Ahkoond is dead!
 That Swats the matter!
- Mourn, city of Swat!
 Your great Ahkoond is not,
 But laid mid worms to rot.
- He sees with larger, other eyes
 Athwart all earthly mysteries—
 He knows what's Swat.

- 3 To crawl along a mountain side,
Supported by a rope that's tied . . .
- 4 In the coldest days of winter,
I must break the ice for swimming . . .
(No rhymes, *Hiawatha* rhythm)

77. Speech Training

1 There was reason to suppose, that in the course of nature, he might have attained, like his father, to a good old age Yet he cannot be said to have fallen prematurely whose work is done, nor ought to be lamented who died so full of honours, and at the height of human fame The most triumphant death is that of the martyr; the most awful that of the martyred patriot; the most splendid that of the hero in the hour of victory, and if the chariot and the horses of fire had been vouchsafed for Nelson's translation, he could scarcely have departed in a brighter blaze of glory He has left us, not indeed his mantle of inspiration, but a name and an example, which are at this hour inspiring hundreds of the youth of England, a name which is our pride, and an example which will continue to be our shield and our strength

(*Life of Nelson*) ROBERT SOUTHEY

2. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens and which has enlightened the darkness of the world, and this not as a kindled lamp only but rather as a natural luminary shining by the gift of heaven, a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness;—in whose radiance all souls feel that it is well with them.

(*Heroes and Hero Worship*) THOMAS CARLYLE



Chapter 10

THE IDEAL HOUSE

Ham carrying me on his back and a small box of ours under his arm, and Peggotty carrying another small box of ours, we turned down lanes bestrewn with bits of chips and little hillocks of sand, and went past gas works, rope-walks, boat-builders' yards, ship-wrights' yards, ship-breakers' yards, calkers' yards, riggers' lofts, smiths' forges, and a great litter of such places, until we came out upon the dull waste I had already seen at a distance; when Ham said, "Yon's our house, Mas'r Davy!"

I looked in all directions, as far as I could stare over the wilderness, and away at sea, and away at the river, but no house could I make out. There was a black barge, or some other kind of superannuated boat, not far off, high and dry on the ground, and with an iron funnel sticking out of it for a chimney and smoking very cosily; but nothing else in the way of a habitation that was visible to me.

"That's not it," said I—"that ship looking thing?"

"That's it, Mas'r Davy," returned Ham.

If it had been Aladdin's palace, roc's egg and all, I suppose I could not have been more charmed with the romantic idea of living in it. There was a delightful door cut in the side, and it was roofed in, and there were little windows in it; but the wonderful

Let Swat bury the great Ahkoond
With a noise of mourning and lamentation!
Let Swat bury the great Ahkoond
With the noise of the mourning of the
Swattish nation!

Fallen is at length
Its tower of strength,
Its sun is dimmed ere it had nooned;
Dead lies the great Ahkoond,
The great Ahkoond of Swat
Is not!

GEORGE THOMAS LANIGAN



Chapter 10

THE IDEAL HOUSE

Ham carrying me on his back and a small box of ours under his arm, and Peggotty carrying another small box of ours, we turned down lanes bestrewn with bits of chips and little hillocks of sand, and went past gas works, rope-walks, boat-builders' yards, ship-wrights' yards, ship-breakers' yards, calkers' yards, riggers' lofts, smiths' forges, and a great litter of such places, until we came out upon the dull waste I had already seen at a distance; when Ham said, "Yon's our house, Mas'r Davy!"

I looked in all directions, as far as I could stare over the wilderness, and away at sea, and away at the river, but no house could I make out. There was a black barge, or some other kind of superannuated boat, not far off, high and dry on the ground, and with an iron funnel sticking out of it for a chimney and smoking very cosily; but nothing else in the way of a habitation that was visible to me.

"That's not it," said I—"that ship looking thing?"

"That's it, Mas'r Davy," returned Ham.

If it had been Aladdin's palace, roc's egg and all, I suppose I could not have been more charmed with the romantic idea of living in it. There was a delightful door cut in the side, and it was roofed in, and there were little windows in it; but the wonderful

charm of it was, that it was a real boat, which had no doubt been upon the water hundreds of times, and which had never been intended to be lived in, on dry land. That was the captivation of it to me. If it had ever been meant to be lived in, I might have thought it small, or inconvenient, or lonely, but never having been designed for any such use, it became a perfect abode.

(*David Copperfield*) CHARLES DICKENS

78. Comprehension and Composition

A Find a single word in the extract to convey each of the following:

scattered about

place where seams of ships are made water-tight (2 words)

place in dockyard for fitting rigging (2 words)

too old for work or use

B. Why couldn't David at first see the house?

C. Why was David captivated by the idea of living in Ham's house?

D. Where was the house situated?

E 1 Which is the topic sentence in the last paragraph?

2 What bearing on the topic has the rest of the paragraph?

F 1 What sort of sentence is Ham's first utterance?

2 What sort David's reply?

G. Close the book and describe the house in your own words.

H. Write a single descriptive paragraph suggested by one of these topic sentences. Choose your words carefully, and stick to the one topic.

1. Had it been a hut in a Nazi Concentration Camp, complete with torture chamber, I could hardly have been more revolted by the idea of living in that house
2. The kitchen was beautifully clean, and as tidy as possible.
3. It was the most complete and most desirable bedroom ever seen.
4. What a thrill of delight there is in the first warm spring day!
5. It was a drab and dingy street in a slum that should have been rebuilt years ago

1. Write a full-length description of the house or school you would most like to be yours. Give the description an interesting introduction and conclusion, and deal with each main part in a separate paragraph. Think out effective ways of progressing from one paragraph to the next

79. Punctuation

Punctuate this dialogue from *David Copperfield*, setting it out in at least three, and possibly four, paragraphs

Master Davy how should you like to go along with me and spend a fortnight at my brothers at Yarmouth—wouldnt that be a treat is your brother an agreeable man Peggotty I inquired provisionally oh what an agreeable man he is cried Peggotty holding up her hands then theres the sea and the boats and the ships and the fishermen and the beach and Am to play with Peggotty meant her nephew Ham mentioned in my first chapter but she spoke of him as a morsel of English Grammar I was flushed by her summary of delights and replied that it would indeed be a treat

80. Person: Revision

1. Try to explain what the three persons mean: first person, second person and third person.

B. Pick out the pronouns in the following sentence and state the person of each

I must tell you that my brother has been very generous to me in that he has agreed to lend me the book I gave him as a present for his birthday.

C Pare, core and slice two pounds of juicy apples Put the sliced apples, with a couple of cloves, a cupful of water, and sugar to taste, into a saucepan Let it simmer gently, and when it is perfectly soft beat it vigorously with a wooden spoon or whisk Now very gradually mix it with a pint of hot creamy custard, and let the mixture cook for a few minutes When it is cool, flavour your Apple Fool to taste, and serve up pleasantly garnished

1. By thinking out what is the subject of the verb "pare", decide in what person the recipe is written.
- 2 Rewrite the recipe in the first person, beginning "I pare, core and slice "
- 3 Rewrite the recipe in the third person, and past tense, beginning, "To make the Apple Fool the cook pared, cored and sliced two pounds . . ."

81. Verbs: Revision

We have already learnt that verbs have number, person and tense. Thus in the sentence, "The children giggled ceaselessly," the verb "giggled" refers to more than one, and is therefore plural, it is not we, or you, who giggled, but they, the children, so it is third person, it does not say that they are giggling now, or that they will giggle in the future, but that they giggled—in the past.

A Give the number, person, and tense of these verbs

1. The children *will giggle* at that for sure.
2. They *are giggl* ng already.
- 3 I *shall giggle* myself.

4. You *were giggling* yourself about it when you told me, you know.
5. They *have giggled* so often before
6. I *giggle*, you *giggle*, they *giggle*, we all *giggle*.

B Define the following:

1. an auxiliary verb
2. a transitive verb
3. an intransitive verb

C. In the following passage four auxiliary verbs, two transitive verbs and three intransitive verbs have been italicised. Distinguish them, and state what verb each auxiliary helps to complete, and what object each transitive verb has.

External heat and cold *had* little influence on Scrooge. No warmth *could* warm, nor wintry weather chill him. No wind that *blew* was bitterer than he, no falling snow *was* more intent upon its purpose, no pelting rain less open to entreaty. Foul weather *didn't* know where to have him. The heaviest rain and snow and hail and sleet *could* boast of the advantage over him in only one respect. They often "*came down*" handsomely, and Scrooge never *did*.

D. Here is a table showing the main tenses of the verb "to write":

	SIMPLE	CONTINUOUS	PERFECT
PRESENT	I write	I am writing	I have written
PAST	I wrote	I was writing	I had written
FUTURE	I shall write	I shall be writing	I shall have written

1. Which of the tenses could be called compound?
2. Which tenses require one or more auxiliary verbs to complete them?

- 3 To show all the persons and numbers of the present continuous we should have to write I am writing, you are writing, he is writing, we are writing, you are writing, they are writing. Now write out similar lists for the past continuous, the present perfect, and the simple future.
- 4 Write out tables showing all nine tenses of the verbs to read, to buy, to dig.

82. Active and Passive

Compare these sentences

- (a) We use electric power very extensively today
- (b) Electric power is used very extensively today.

You will have noticed that (b) is another way of expressing (a). The difference is that in (a) the subject, "we" does the action, while in (b) the subject "electrical power" suffers the action—it is the thing that is used. We say that (a) is in the active voice, and (b) in the passive voice ("passive" means "suffering").

When the subject of the verb is the doer of the action, the verb is said to be in the *active voice*, when the subject of the verb suffers the action, the verb is said to be in the *passive voice*.

A Which of the verbs in the following sentences are in the active voice, and which in the passive?

- 1 Our ancestors used water power.
- 2 Water power was used by our ancestors
- 3 Help soon arrived.
- 4 Help was soon brought to the drowning man
- 5 The exercise has been well done.
- 6 The exercise is finished

B. Only transitive verbs can be turned into the passive. You might be able to think out why that is so. That it is so

can be seen from the intransitive verb in this sentence: "The ducks waddled across the road " We can hardly turn it into, "The road was waddled across by the ducks "

Three of the following active sentences cannot be turned into the passive Convert the rest

1. The wind took off the roof of the stable.
2. The storm did much other damage
3. They will have repaired the damage by tomorrow.
4. ~~The~~ brothers lazed in the sun
5. They greet me cheerfully every morning.
6. ~~The~~ impetuous toddler fell into the stream.
7. The beavers have built a perfect dam across the stream.
8. Long ago they found at the zoo (that a Chimpanzee can count)
9. We are reaching the end of the exercise.
10. ~~This~~ is the end of the exercise.

C. Turn the following into active sentences. Notice that in the last four a definite subject must be supplied

1. The energy of steam was discovered by James Watt.
2. Coal is obtained from South Wales
3. All the details of the invention have now been published
4. ~~Bees~~ are never found in the Antarctic
5. A definite subject must be supplied for the last four sentences.

D. Clearly a knowledge of the active and passive voice will help us to write with a pleasing directness by choosing the active form, since the active is more direct or definite than the passive, and for that reason is usually preferred. For instance, we produce a much more definite effect if we say, "The groundsman rolled the pitch this morning" than if we were to say, "The pitch was rolled this morning".

On the other hand, there are times when we deliberately intend to be vague, and the use of the passive will then be a wonderful ally. It might, for example, be much more tactful to say, "I have been deceived" than "You deceived me."

Then again, by using the passive we can make certain words stand out prominently in the sentence. For instance, in this sentence, "The Nazis tortured my own son", the emphasis tends to come on the first noun, "Nazis". Probably, however, the writer wished to emphasize that it was his own son they tortured. He would have achieved his wish had he written "My own son was tortured by the Nazis".

Lastly, a knowledge of the passive will give us one more means of producing variety in the construction of our sentences. Especially will it enable us to vary the construction where "I" recurs too frequently. Instead of saying, "I did this. I did that. Then I realised I was acting wrongly because everybody around looked disapproving", we can say, "I did this. I did that. Then my wrong actions were brought home to me by the disapproval shown on the faces of everybody around me."

Now study the following passage carefully. Rewrite it, turning all the passive verbs into the active and all the active verbs into the passive that can be so turned. Try to decide what is improved and what worsened by the conversion.

The Times has recently pointed out that every year on the British railways about two hundred passengers stop the train by pulling the communication cord. In most instances the cord is pulled as a result of genuine distress, such as sudden illness or accident. Some people, however, board the wrong train and when they discover the fact too late, they pull the cord. The railway officials deem this as

an offence. A few people pull the communication cord "just for fun". We might think it rather expensive fun. *The Times* has listed a number of the offenders. A Welshman once pulled the cord three times as a protest against the poor lighting of his compartment. On another occasion, a woman travelling in the Peak District stopped the train to tell the driver he was going too fast. Perhaps the most audacious offence was when a man pulled the cord for a ten-pound bet. He won the bet, paid the £5 fine, and cleared £5 profit.

E Perhaps the most valuable use of the passive is in making an extremely impersonal description, where it is the actions, and not the doers of the actions, that matter. Rewrite the recipe in Section 80, Exercise C, as something that was done quite impersonally. Begin, "Two pounds of juicy apples were cored . . .".

83. Vocabulary

In each of the following groups of words there are three synonyms and one antonym. By making sure of the meaning of all the words in the group, pick out the antonym.

- 1 courtesy, politeness, inconsiderateness, civility
- 2 belittle, flatter, under-estimate, disparage
- 3 grave, facetious, jocular, bantering
- 4 placid, peevish, irritable, petulant
- 5 interpret, confuse, expound, explain
- 6 maim, mutilate, mar, remedy
- 7 repeal, confirm, rescind, annul
- 8 endorse, ratify, confirm, question
- 9 congress, assembly, dispersal, conference
- 10 delegate, individual, deputy, representative

84. Verse

We have seen that the two main rhythms in verse are the rising and the falling. The examples we have looked at

1. But we sleep by the ropes of the camp,
 And we rise with a shout, and we tramp
 With the sun and the moon for a lamp
 And the spray of the wind in our hair.
(The War Song of the Saracens) JAMES ELROY FLECKER

2. He cursed him at board, he cursed him in bed;
 From the sole of his feet to the crown of his head
 R H BARHAM

3. Serenely down the busy stream,
 Miss Thompson floated in a dream.
 MARTIN ARMSTRONG

4. A mechanic his labours will often discard
 If the rate of his pay he dislikes,
 But a clock—and its case is uncommonly hard—
 Will continue to work though it strikes
 THOMAS HOOD

5. Like leaves of the forest when summer is green
 That host with their banners at sunset were seen
 Like the leaves of the forest when Autumn hath blown,
 The host on the morrow lay withered and strown.
 LORD BYRON

6. I turned in my saddle and made its girth tight,
 Then shortened each stirrup, and set the pique right,
 Rebuckled the cheek strap, chained slacker the bit,
 Nor galloped less steadily Roland a whit
 ROBERT BROWNING

B Discover the beat of the following and then add lines of your own with the same beat and rhyme scheme.

1. He cursed him in coughing, in sneezing, in winking,
 He cursed him in . . .

- 2 And the tents were all silent, the banners alone . . .
3 Young Ethelred was only three,
Or somewhere thereabouts when he
Began to show in divers ways
The early stages of the craze
For . . .
4 There's a cry and a shout
And a deuce of a rout
5 Upon the sacred river Nile
There lives a lazy long reptile . . .

85. Speech Training

- 1 Correct phrasing contributes largely to the success of a read passage. This extract will give you practice in making phrase pauses and the consequent modulation of voice. The first few pauses have been indicated for you.

Coasting on all that night / by unknown and out-of-the-way shores, / they came / by day-break / to the land where the Cyclops dwell, / a sort of giant shepherds that neither sow nor plough, but the earth untilld produces for them rich wheat and barley and grapes, yet they have neither bread nor wine, nor know the arts of cultivation, nor care to know them, for they live each man to himself, without laws or government, or anything like a state or kingdom, but their dwellings are in caves, on the steep heads of mountains, every man's household governed by his own caprice, or not governed at all, their wives and children as lawless as themselves, none caring for others, but each doing as he or she thinks good. Ships or boats they have none, nor artificers to make them, no trade or commerce, or wish to visit other shores, yet they have convenient places for harbours and for shipping. Here Ulysses with a chosen party of twelve followers landed to explore what

sort of men dwelt there, whether hospitable and friendly to strangers, or altogether wild and savage, for as yet no dwellers appeared in sight.

(*The Adventures of Ulysses*) CHARLES LAMB

2. This should be rendered with mock seriousness and foreboding:

Three little children sitting on the sand,
All, all a-lonely,
Three little children sitting on the sand,
All, all a-lonely,
Down in the green wood shady—
There came an old woman, said, "Come on with me,"
All, all a-lonely,
There came an old woman, said, "Come on with me,"
All, all a-lonely,
Down in the green wood shady—
She stuck her pen-knife through their heart,
All, all a-lonely,
She stuck her pen-knife through their heart,
All, all a-lonely,
Down in the green wood shady.

ANON.

but I would have preferred a place of trūmpetings
and the open air over my head

Meanwhile, be sure that away in the midst of the
Pacific, there is a house on a wooded island where
the name of George Meredith is very dear, and his
memory (since it must be no more) is continually
honoured.

Ever your friend,
Robert Louis Stevenson

86. Comprehension

1. Stevenson, the author, among other books, of *Treasure Island* and *Kidnapped*, settled at Samoa, in the South Sea Islands, where, a year after this letter was written, he died. Can you tell from the letter why he settled in Samoa? It was not primarily "for a wager"
2. Point to two pieces of evidence in the letter of Stevenson's being an author
3. His friend, George Meredith, was also an author. What suggests this?
4. The chief purpose of a personal letter is to foster friendliness. This is done mainly by giving news of oneself, but also by showing an interest in the affairs of one's correspondent. Pick out three ways in which Stevenson shows a personal interest in Meredith
5. Look up the meaning of "patriarch" in the dictionary, and then say in which paragraph Stevenson illustrates what he means by, "I am now living patriarchally."
6. What is meant by "the Tower of Babel"? and why does Stevenson call it "that old enemy"?
7. "Gower Woodseer" is Stevenson's own pseudonym.

- What, then, can we infer about (a) his age, (b) his nationality, and (c) his general state of being?
- 8 What admirable trait of character does the penultimate paragraph suggest that Stevenson possessed?
 - 9 Where did Stevenson, metaphorically, fight his contest? Contest against what?
 - 10 Say what part of a letter is called (a) the salutation, (b) the body of the letter, and (c) the close
 11. Notice that Stevenson paragraphs his letter in the approved manner, devoting one paragraph to each topic he discusses. Give a title to each paragraph to indicate its topic. It will be difficult to find a more helpful title for the first paragraph than a word beginning with "i". Similarly a single word beginning with "c" is about as exact a title as you can find for the last paragraph
 12. Rule out the shape of an envelope and address this makeshift as you would expect Meredith to have addressed a letter to Stevenson.

27. Punctuation

Set out this letter in its proper form, with correct paragraphing and punctuation.

30 pebble road sandgate seashire 10 August 1946 dear reggie yes of course i am a snail and a rogue too why man all sandgate knows that now my friend has made it plain on a plain post card yet you should remember that i have had the hay fever most fearfully and tearfully i am well enough now however to make bold to tell you that not all the magazine editors in the world will hurry me with my article it is taking shape and growing into a sturdy youngster but it mustn't be hurried it would take a sizeable atomic bomb to persuade me to warp its innocent childhood by hot-house forcing the editor must summon

patience to his aid to turn to more friendly matters you will imagine be interested to hear that jeremy painting is paying a visit to 30 pebble road next thursday you remember the resourceful jerry at the weymouth camp last year why not come along to tea and meet him mother is catering for an extra wolf or two so we shall be delighted to see you your tardy contributor but good friend hal.

88. Composition

A A post-card is like a short letter. But, as it is open for anyone to read, it normally carries only information that is not private. The salutation and formal close are usually omitted, the signature alone or just the initials forming the close. Draw a post-card shape, and on it write what Meredith might have written to Stevenson, acknowledging receipt of the letter and saying that he would be writing in full later. He would probably have made some friendly remark too.

B A telegram or cablegram is a still briefer message. As a charge is made according to the number of words used, great brevity, often at the expense of connected English, is essential. Write the cablegram Meredith would have sent, had it been feasible in those days, instead of the above post-card, using not more than twelve words including the address and signature.

C Write a polite post-card to your aunt or uncle saying on what day and by what train you are coming, and expressing the hope that he or she will be able to meet you at the station.

D Using not more than twelve words in all, write the telegram you would have sent in the same situation, instead of the post-card.

E. Here are some suggestions for full-length letters:

1. Write the letter Meredith might have sent in reply to Stevenson's. Remember that Meredith is the author of *The Amazing Marriage*.
2. Write to your mother or father from your aunt's home, sending news of your holiday, inquiring after the other members of the family and giving messages for them.
3. To the friend in another town whom you met on holiday write a letter giving news of what you have been doing and reading, and showing genuine interest in your friend's life.
4. You want permission to camp in the field of a farmer who you know has been irritated by the thoughtless behaviour of previous campers and is not keen to give permission again. Write a letter that will overcome his prejudice.

*89. Complement

We have seen how with certain verbs the action passes over from the doer to the sufferer. We called these verbs transitive. Here is a sentence with a transitive verb:

Clara helped the Captain.

The action of helping passes from "Clara" to "the Captain". Consequently "helped" is a transitive verb and "Captain" is its object.

Now consider this sentence:

Clara was the Captain.

At first sight we might be inclined to say that "was" is here used transitively and "Captain" is its object. But we should be wrong. For the action does not pass over from the doer. "Captain" cannot be the object since "Captain"

and "Clara" are one and the same person. The verb "was" cannot, therefore, be transitive, it must be intransitive

Yet "was" is not an ordinary intransitive verb, because it cannot form a predicate on its own. You cannot say "Clara was" you must have something after the verb to complete it. "Helped", on the other hand, can be used as an ordinary intransitive verb, since "Clara helped" makes complete sense. Hence the verb "was" is an intransitive verb that must have a word to complete it. The completing word is called its complement (that which completes). In the sentence, "Clara was the Captain", "Captain" is the complement of the verb "was".

The complement is the word (or words) that completes such incomplete verbs as to be, to become, to seem, to appear (when it means to seem), to look, and to grow (when it means to become)

It is quite easy to distinguish between a complement and an object if we remember that the complement denotes the same thing or person as the subject, whereas the object always denotes someone or something else

A Supply a suitable complement to complete the sense of the following

- 1 Britain is an
- 2 The Prince of Wales became — upon the death of his father
- 3 Shylock was a
- 4 Boys will be
- 5 The new pupil seemed a pleasant
- 6 She appeared a suspicious — if we are to judge by her shifty eyes
- 7 He looked a thorough — in his unkempt clothes
- 8 Always a bully at school, by the age of twenty he had grown an intolerable

B. In each of these sentences the italicised word is either a complement or an object. Decide which each is.

1. My father is a *pilot*. ^{comp}
2. I do not know a more skilled *pilot*. ^{obj}
3. Mr. Churchill became *Prime Minister*. ^{comp}
4. A deputation visited the *Prime Minister*.
5. The boy seemed an intelligent *pupil*. ^{comp}
6. This is not the *book* I asked for. ^{obj}
7. He turned the *starting handle* vigorously.
8. It appeared an insuperable *obstacle*. ^{comp}
9. The rabbit looked a certain *winner* in the next show.
10. He has turned *traitor*. ^{comp}

*90. Adjective Complement

Instead of saying "Clara was the Captain", we might have completed the sense of the verb by saying "Clara was happy". We may call "happy" an adjective complement.

An *adjective complement* is an adjective used to complete the sense of such incomplete verbs as 'to be, to become, to seem, to appear, to look, to grow, to turn, to sound, to feel.

A. In each of these sentences there is italicised one ordinary adjective and one adjective used as a complement. Distinguish them.

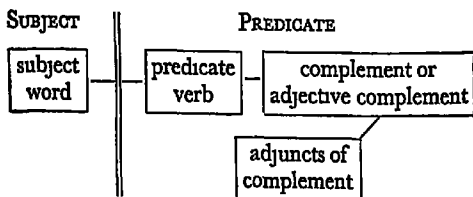
1. The *happy* man is *fortunate* indeed. ^{ad comp}
2. In September a *misty* morning often grows *warm*. ^{ad comp}
3. Her *old* frock looks quite *new* after a clean. ^{ad comp}
4. The case felt *heavy* in our *wearied* condition. ^{ad comp}
5. The milk turns *sour* very quickly in this *muggy* weather. ^{ad comp}
6. The weather has turned *chilly* in a surprisingly *short* while. ^{ad comp}

B. Say whether each of the italicised words is a complement, an adjective complement, or an object:

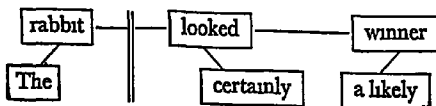
1. There was a little *girl* who wore a little *hood* ✓
 And a *curl* down the middle of her forehead
 When she was *good*, she was very, very *good*,
 And when she was *bad* she was *horrid*
- 2 Two natives were watching a *scrap* between a leopard and an old gentleman
 "Can you spot the *winner*?" asked one of the natives.
 "The winner is *spotted*," came the reply.

*91. Box Analysis

Since the complement completes the sense of the verb we can show it diagrammatically following straight on level with the verb, as if it were completing the box for the verb, thus.



Example: *The rabbit certainly looked a likely winner.*



Now make a box analysis of these sentences, one of which contains no complement.

1. Her father is a famous scientist.
2. His hair was flaxen.
3. Blank became a great leader.
4. No obstacle is insuperable.
5. Icicles hang by the walls.
6. The welfare of his comrade was his first concern.
7. An indefatigable walker was Constance.

92. Vocabulary

One of the reasons for our language being so wonderfully expressive is the existence of so many English synonyms. In any bunch of synonyms each word will have a slightly different meaning or use. Consequently we can express very subtle shades of meaning, impossible to a language less wealthy in synonyms. At the same time, it behoves us to know our language extremely well to enable us to select the one word that suits our purpose better than any of the others. For instance, in this bunch of synonymous verbs—scold, rebuke, nag, reprimand, rate, rail—each has a special use where it would be quite wrong to use another, as will be seen from these sentences:

- (a) The senior officer *rebuked* his juniors for their failings.
- (b) The mother *scolded* her naughty child.
- (c) The Headmaster *reprimanded* the pupil for his inconsiderate behaviour.
- (d) A woman is said to *nag* when she is always finding fault for quite trifling reasons.
- (e) The policeman became angry and *rated* the offender.
- (f) With a torrent of abusive language the customer *railed* at the shopkeeper who had cheated him.

A With the help of your dictionary think out the different shades of meaning and use of the following synonyms, and then use each one to fill the most suitable blank in the sentences below

excuse	forgive	acquit	reprieve
absolve	overlook	exonerate	reconcile

1. I hope you will — and forget
2. The Home Secretary — the murderer.
3. He was able to — the two friends who had quarrelled
4. The Teacher decided to — Smith's fault that time
5. The jury — him of the offence
6. The priest — him from his sins
7. They — me of all blame in that unfortunate affair.
8. The pupil asked the teacher to — him for not doing the work, since the doctor had advised him not to write with an injured hand

B You will have noticed from both the above sets of sentences that there is only one word that perfectly suits each sentence. Consequently, each sentence fixes the meaning of the word—unlike a sentence of this sort which does nothing to fix meaning or use "He excused him" Now write sets of sentences of your own to fix the meaning and use of these synonyms

- | | | | | |
|---|----------|-----------|-------------|-----------------|
| 1 | murder | suffocate | slay | execute |
| | strangle | massacre | assassinate | kill |
| 2 | truthful | sincere | honest | trustworthy |
| | true | candid | naive | straightforward |

93 Speech Training

We must try to express in our speaking of these lines the unbounded enjoyment of living fully. Lines may be suitably

distributed chorically to give the effect of many different people adding their testimony as to life's goodness. The final couplet should be a chorus in which everyone gives assent.

Oh, our manhood's prime vigour! No spirit feels waste,
Not a muscle is stopped in its playing, nor sinew un-
braced.
Oh the wild joys of living! the leaping from rock up to
rock,
The strong rending of boughs from the fir tree, the cool
silver shock
Of the plunge in a pool's living water, the hunt of the
bear,
And the sultriness showing the lion is couched in his lair;
And the meal, the rich dates, yellowed over with gold-
dust divine,
And the locust flesh steeped in the pitcher, the full
draught of wine,
And the sleep in the dried river channel where bulrushes
tell
That the water was wont to go warbling so softly and
well
How good is man's life, the mere living! how fit to
employ
All the heart and the soul and the senses, for ever in joy!
(Saul) ROBERT BROWNING



Chapter 12

POETRY

No doubt each one of you has some time or another, either going up to bed and peering out of the window, or returning home late, seen the pale waning moon rise uncertainly into the heavens. No doubt, too, on such occasions you have been strongly moved by the sight. But when you have tried to express your feelings you have been able to rise only to a tame, "What a sight!" or something like that. For when we are deeply stirred by some unusual experience most of us find it difficult to make words express more than a mere glimmering of our real feelings. But not so the poet. He has a trained gift for using words to say just what has excited his mind. Shelley, for instance, had just such an experience as we have described, and this is how he put it into words:

"And like a dying lady, lean and pale,
Who totters forth, wrapped in a gauzy veil,
Out of her chamber, led by the insane
And feeble wanderings of her fading brain,
The moon arose up in the murky East,
A white and shapeless mass. . . ."

What Shelley wrote is poetry. For poetry is the most powerful kind of speech. It is the form of speech in

which men have always expressed their deepest feelings.

To define this special form of speech we call poetry, is not easy. As we saw in discussing verse, one notable characteristic is its highly rhythmic pattern. For deep emotion likes to express itself in rhythmic speech. So poetry consists of speech with more or less regular rhythm, which is verse. Yet, although poetry is almost invariably written in verse, all verse is by no means poetry. Much verse is just trifling or amusing stuff, inspired by no real depth of feeling. This may be entertaining verse, but it is not poetry. Before a person writing in verse can produce poetry, the events, real or imaginary with which he is dealing must have aroused in him deep feeling or emotion. We must be careful, therefore, not to flatter ourselves that we are writing poetry when we are writing only verse.

If the possession of this genuine emotional quality is the chief characteristic of real poetry, a hardly less important characteristic is its fine use of words whereby to communicate to the reader the emotion the poet has experienced. The poet is a skilled craftsman in words. Notice how skilfully Shelley describes the old lady tottering forth, and how tellingly he pictures the pale moon rising against the murky background. But note, more especially, that he does not describe the moon literally; that is, in a way that means what it says word for word. On the contrary, he describes the moon figuratively, that is, he compares it to a dying lady tottering forth. You can easily see that no moon is literally like a

dying lady, yet this figurative or imaginative comparison makes the particular aspect of the moon that has stirred the poet stand out very vividly for the reader. To express his meaning vividly the poet resorts to a great deal of figurative or imaginative speech.

We are now in a position to clear up our ideas about poets. The poet is one who sees things more vividly than normal people. He has a trained gift for using words to pass on to others what he sees and feels. And finally, he must of course have a special ability to shape what he has to say into a pleasing finished whole, the poem.

Provided the poet can do all this, it does not matter much what subject he chooses to write about. It is true that such subjects as nature, love, death, happiness, have more often inspired poets than have other subjects. Yet a slum, a hockey match, or the harnessing of atomic energy may inspire as good a poem as the moon or romantic love, so long as it genuinely moves the poet to deep feeling. For no matter how ugly or sordid the subject may be, the genuine poem will have the beauty of the perfect expression of the poet's deep feeling.

We conclude on a note of warning. The successful poet is a great man. He can show us things about life that we should otherwise miss. He can make it richer and more exciting. Such wealth is not lightly to be taken up. We may grasp the story of a poem at a first reading, but before we can gather its whole wealth we may have to read it four or five times. It is no wonder that the men who went on the Mount

Everest expedition found poetry the most satisfying reading. No wonder, too, that great women like Florence Nightingale always took to reading poetry in the hours of their greatest difficulties.

94. Comprehension

1. Explain the difference between verse and poetry
2. Mention three things that help to distinguish *all* poetry from other forms of speech
3. What three qualities must the successful poet possess?
4. Why does it not much matter what subject the poet writes about?
5. What effect can good poetry have upon the reader?
6. Why should we always try to read a poem four or five times?
7. Explain what figurative language is, distinguishing it from literal language

95. Similes

When we compare something to some unlike thing, for the sake of making vivid the one quality it has in common with the unlike thing, we are said to make a simile. The simile is one form of figurative speech. The following comparison is a simile:

The breast of the dove was as soft as silk.

The breast of the dove is unlike silk, except in regard to its softness. The comparison, however, makes this softness very vivid for us.

4. Complete the following similes by joining each item of the right-hand column with the appropriate one of the left-hand column. *E.g.* (4) as red as a beetroot.

1	as cool as	a wolf
2	as slippery as	a bee
3	as proud as	a billiard table
4	as red as	a march hare
5	as mad as	a cucumber
6	as frisky as	a church mouse
7	as busy as	an unbroken colt
8	as poor as	a peacock
9	as flat as	an eel
10	as hungry as	a beetroot

B Use each of the following to make a complete sentence containing a simile *Eg* (1) The ill news came to us like a cold blast of wind

- 1 like a cold blast of wind
- 2 as lean as a rake
- 3 as black as jet
- 4 as hungry as a hunter
- 5 as brown as a berry
- 6 as soft as silk
- 7 as straight as an arrow
- 8 like silent sentinels of the night
- 9 like a ship that passes in the night
10. ... like an image on the lake, which the first breath of wind dispels

C Shelley compared the pale waning moon to a dying lady, someone else has compared the waves on the sea-shore, when viewed from a great height, to a wrinkled face. Try to make the following vivid in the same way by using similes.

1. a very sun-burnt person
2. a vast field of corn waving in the wind
3. a person you meet once but never see again

4. a meadow full of wild flowers
5. an angry sea
6. a very proud person
7. someone moving very rapidly
8. a wild rush of a crowd of people
9. fields seen from an aeroplane.
10. someone singing very sweetly

96. Speech Training and Verse Composition

Here is a study in the use of rhythm and sound to express the particular kind of feeling the poet has about what he is describing.

In (i) the poet is impressed by the harsh jerkiness of the cargo steamer, and he expresses this feeling by a jerky rhythm and harsh staccato words.

In (ii) Tennyson has felt the contrast of the slow, heavy progress of the barges, and the quick, light movement of the shallop. He expresses this contrast by describing the progress of the barges in words having long drawn-out vowels, and lazy consonants that one finds impossible to speak quickly or lightly; while describing the motion of the shallop in words with short vowels and light, airy consonants that are impossible to speak slowly or heavily.

In (iii) the poet has again expressed a slow movement by long vowels, but this time the rhythm and choice of words suggest that there is an almost magical sweetness in travelling.

Kipling in (iv) was struck by the terrible monotony of long marches. He has expressed it by the repetition of words and by the dull, unending monotony of the marching rhythm—left, right, left . . . left . . . left . . . left . . .

If you have ever seen a person collapse in a dead faint you will appreciate the feeling Coleridge is trying to express in (v) with the leaden thump of words and rhythm.

- (i) Dirty British coaster with a salt-caked smoke stack,
Butting through the channel in the mad March days,
With a cargo of Tyne coal,
Road rails, pig-lead,
Firewood, iron ware, and cheap tin trays
(*Cargoes*) JOHN MASEFIELD
- (ii) By the margin, willow-veil'd,
Slide the heavy barges trail'd
By slow horses, and unhail'd
The shallop flutteth silken-sail'd
Skimming down to Camelot
(*The Lady of Shalott*) LORD TENNYSON
- (iii) Sweet to ride forth at evening from the wells,
When shadows pass gigantic on the sand,
And softly through the silence beat the bells,
Along the Golden Road to Samarkand
(*The Golden Journey to Samarkand*) JAMES ELROY FLECKER
- (iv) Don't—don't—don't—don't look at what's in front
of you
(Boots—boots—boots—boots—movin' up and down
again)
Men—men—men—men—men go mad with watchin'
'em,
An' there's no discharge in the war!
(*Boots*) RUDYARD KIPLING
- (v) With heavy thump, a lifeless lump,
They dropped down one by one
(*The Ancient Mariner*) S T COLERIDGE

A Use these extracts for speech training, taking pains to express the full effect intended by the poet.

B. Study the following lines to discover how the poet has achieved his effect, and then add one or more lines to continue the same effect:

1. There was a rustling that seemed like bustling
2. And the derricks clack and grate
As the tackle hooks the crate
3. The air is damp, and hush'd, and close
4. Little breezes dusk and shiver
5. The stream mysteriously glides beneath,
Green as a dream and deep as death

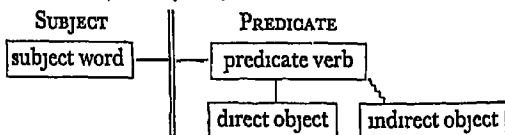
C. Here is a passage of prose which has some of the qualities of real poetry. Try to read it in such a way as to express the author's deep-felt delight in the virtue of memorising passages of real excellence. Parts might be allocated round the class. Some of you might like to commit the piece to memory.

Till he has fairly tried it, I suspect a reader does not know how much he would gain from committing to memory passages of real excellence, precisely because he does not know how much he overlooks in merely reading. Learn one true poem by heart, and see if you do not find it so! Beauty after beauty will reveal itself in chosen phrase, or happy music, or noble suggestion, otherwise undreamed of. It is like looking at one of Nature's wonders through a microscope. Again, how much in such a poem that you really did feel admirable and lovely, on a first reading, passes away, if you do not give it a further and better reading!—passes away utterly like a sweet sound, or an image on the lake which the first breath of wind disperses. If you could only fix that image, as the photographers do theirs, so beautifully, so perfectly! And you can do so. Learn it by heart, and it is yours for ever . . . Poems and noble extracts, whether of verse or prose, once so reduced into possession and rendered truly our own, may be to us

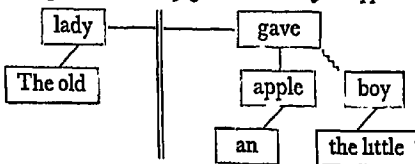
- 5 The rascal told us a deliberate lie.
6. Shylock lent the merchant three thousand ducats.
- 7 I'll give it you, you little monkey!
8. Ask me another!

98. Box Analysis

To distinguish the indirect object from the direct object, we place it indirectly beneath the verb, joined to it indirectly by a curly line, thus



Example *The old lady gave the little boy an apple.*



Make a box analysis of these sentences

- 1 His mother willingly gave him a shilling.
- 2 My French correspondent has just sent me a fascinating letter.
- 3 The assistant at the counter sold him this faulty handbag
- 4 Tell me your difficulties
- 5 Can you spare me a trifle?
6. The manager of the Works promised Anthony an excellent testimonial.

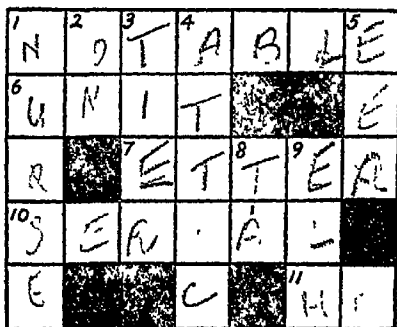
99. Sentence Composition

Construct interesting sentences using each of these verbs with both a direct object and an indirect object

- | | | | |
|---------|---------|----------|-------------|
| 1. give | 4. sell | 7. ask | 10. prepare |
| 2. buy | 5. lend | 8. tell | 11. choose |
| 3. show | 6. send | 9. offer | 12. forgive |

100. Vocabulary

A Do not fill in the squares in the book, but draw your own cross-word puzzle. The clues are below the puzzle.



CLUES

Across

1. Worth noting
6. Thing considered as single and complete
7. Upper regions beyond the clouds
10. Story issued in instalments
11. Abbreviation for "manuscript"

Down

1. Person who cares for the sick
2. Preposition in this phrase "on an island"
3. One of several rows placed one above the other
4. Highest storey of house
5. Spike of corn containing seeds
8. An exclamation rhyming with "par"
9. A Cockney's pronunciation of "helm"

B. Construct a cross-word of your own, complete with clues. You must use the same number of squares as above, though you may vary the blanks

C Pair off each idiomatic expression in the left-hand column with one of similar meaning in the right-hand column.

- | | |
|-----------------------------|---------------------------------|
| 1 to set one's wits to work | under one's nose |
| 2 before one's eyes | a sheep in wolf's clothing |
| 3 to keep one's own counsel | to cudgel one's brains |
| 4 on the sly | to hold one's tongue |
| 5 give the cue | to sail under false colours |
| 6 one's eyes are opened | hugger-mugger |
| 7 to publish abroad | to place on record |
| 8 to play a double game | tip the wink |
| 9 a snake in the grass | to drag into the limelight |
| 10 to commit to writing | the scales fall from one's eyes |

xox. General Knowledge Newspapers

- Describe briefly the part played by the Editor in producing a newspaper
- What does the City Editor do?
- A large newspaper employs a team of sub-editors; what work do these do?
- Explain the work of these newspapermen

staff reporters	the film critic
a free-lance journalist	a book reviewer
compositors	literary editor
circulation manager	night editor
- What is the function of a news agency? Name such an agency
- Explain briefly the nature of a rotary press
- Who introduced the printing press in this country?
- Which newspaper first reached a circulation of one million?
- What, roughly, is the biggest circulation of a newspaper today?

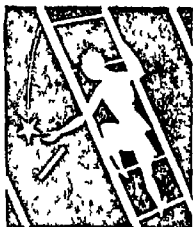
10. The revenue from the sale of a newspaper is often less than half the cost of its production. How then does a newspaper pay its way and make a profit?
11. Can you explain these newspaper terms?

a scoop	the leader writer
the news breaks	the yellow press
newspaper copy	a press Lord
the editorial	an official hand-out
12. Name any two Sunday newspapers and then explain how they differ from the point of view of (a) layout, (b) literary style, (c) attitude to life.
13. Most daily newspapers adopt a certain political viewpoint in their editorial policy. Can you name the political outlook of any two daily papers?
14. Name the editor of any newspaper.
15. What is the circulation of your local paper?
16. Here are some suggestions for class talks.

Gathering the news
 The development of newspapers
 Journalism as a career
 The business side of newspapers
 The technical side of newspaper production
 The work of an editor
 News agencies
 Foreign correspondents
 Newspaper distribution
 Newspaper advertising
17. Good subjects for debate are

that newspapers will soon be superseded
 that the future of news distribution lies with television
 that newspapers should be State-controlled
 that newspapers should be allowed to print anything provided it is true





Chapter 13

TEST (2)

102. This *was* the first day of his week's *hike*. Exhausted, the Cockney sat down with a sigh of relief *beneath* the shade of the village chestnut tree. An ancient villager tottered *near*, and, noticing the Cockney's shorts *and* haversack, asked *him* the obvious question, "Be ye *hiking*?"

"Crumbs, I should think I am," replied the other with emphasis, rubbing his weary limbs, "I'm 'iking all over!"

Need we draw the speech-training moral?

A There has been italicised one example each of noun, pronoun, adjective, verb, adverb, conjunction, and preposition. Distinguish them and describe their functions as fully as you can.

B Pick out the following

- 1 an adverb phrase modifying "replied" in the second paragraph
- 2 an adjective phrase qualifying "shade"
- 3 the subject of the verb "asked"
- 4 the object of the verb "asked"
- 5 the complement of any part of the verb "to be"
- 6 the person and number of the pronoun "ye"
- 7 the full name of the tense "Be ye hiking"
- 8 any word with a silent letter
- 9 two words, but not identical words, that rhyme

C Pick out and describe the function of

- 1 any indirect object
- 2 any abstract noun
- 3 any personal pronoun not mentioned in Exercise B



- 4 any adjective phrase not mentioned in Exercise B
 5 any adverb phrase not mentioned in Exercise B

D Express as a statement the question with which the story ends.

E. Express the same question in the passive voice.

F Give the positive, comparative and superlative forms of the adverb "near" and the adjective "obvious".

103. Give a single word to convey each of the following.

- a place where stones are dug
- to make a noise like a horse
- to cut short, especially a word
- a ruler exercising royal authority in colony, etc.
- with attention (adv.)
- according to form or established custom (adv.)
- having no inclination for or against
- to delay execution of condemned person
- to kill by treacherous violence (a—)
- of double meaning (a—)

104. Rearrange these verbs as four groups of three synonyms each.

- | | | | |
|-------------|-------------|----------|------------|
| gobble ✓ | adorn ✗ | rebuke ✗ | clip ✗ |
| abridge ✗ | gaggle ✓ | rate ✗ | beautify ✗ |
| embellish ✗ | reprimand ✗ | caw ✓ | abbreviate |

105. Give this little story its correct punctuation and paragraphing.

Father was reproving his very small son for demanding jam on his bread and butter when I was a little boy he remarked sternly I had either bread and butter or bread and jam but never bread and butter and jam the little boy laughed arent you glad you came to live with us dad he inquired with his mouth full

106. Write a paragraph of strict unity round one of the following topic sentences.

1. Timothy was handsomely dressed
2. I have just bought a new spring outfit
3. It was not an encouraging day for Mabel
4. The ancient castle stood out serenely against the sky
5. The beaver's house is a monument of concentrated effort
6. As the plane climbed, Peter stared at the fields, hedges, trees, houses and roadways growing smaller below him.

107. Are there any animals which, when they meet with a new situation, think things out for themselves, make up their minds, and then act? Can any animals find the solution to a difficulty which they have never met before, and which they do not know how to solve by inborn instinct? In other words, can they reason? There are, in fact, animals that can do this apes and monkeys can reason. This has been established by scientific experiments; here is a description of one such experiment. A banana was hung by a string from the ceiling of a room. There were two small packing cases and a biscuit tin in the room. A monkey brought into the room wanted the banana, but could not reach it. He sat and looked for a short time at the banana and at the boxes. Then suddenly he got up, put one box on the other, placed the tin on the top box, climbed on the tin, and got the banana. This was something quite new for the monkey: he had never before piled boxes to get down a banana. It is not as if the monkey had learnt by experience to do this, he had never had to get over this difficulty before. Evidently the monkey actually thought out how to do it; the animal exercised reason. It has been proved by other experiments that monkeys and apes can reason in various simple ways. This is quite a

different matter from learning how to do something by trying all kinds of ways at random until one of them succeeds, and then remembering this procedure.

(The Personality of Animals) H. MUNRO FOX

1. Divide this extract into three paragraphs.
2. Which sentence in each paragraph most clearly indicates its topic? i. e. which is the topic sentence?
3. Give a title to each paragraph that will sum up the topic in a few concise words.
4. What did the experiment prove?
5. In what way might an animal solve a difficulty without using any real intelligence?
6. By carefully studying the first paragraph, think of a word that most nearly means the opposite of "instinct".



Chapter 14

END OF SECOND TERM

108. *Spelling-bee* Only the Question Master is allowed to keep the book open

caterwaul	exhilarating	battalion
formidable	picnicking	cemetery
antonym	catarrh	extraordinarily
disappointed	repetition	martyrdom
acquittal	correspondence	accommodation
assassination	institutional	pseudonym
addresses	abbreviation	anonymous
complement	noticeably	embarrassment
complimentary	permissibly	diagrammatically
italicised	ambassador	indefatigable

109. From the spelling-bee lists pick out ten words of four syllables, and mark the syllable divisions, *e g* 1-tal-1-cised.

110. Give two antonyms for each of the following

to climb	beauty	to toil	to obscure
to vex	to join	unclean	to lengthen
false	to create	to polish	irregular

111. Form an abstract noun from each of these adjectives:

firm	jolly	abundant	lenient	noble
safe	innocent	broad	penitent	sober
peculiar	true	merry	human	valid
young	wide	perverse	eternal	hardy

112. Can you read what this Berkshire inn sign states?

HIKESTO PANDS PEN D ASOCI
 AI HOL R INIAR M (IES SWIRT)
 HA NO FUNLET THUNDS
 HIFRE IGY DE JUSTA N DE
 INDOAN DEVL SPEAKO NO NE

113. Some words, however impartially used, suggest a measure of disapproval; they carry as we say, a derogatory or disparaging meaning. Other words always suggest a measure of approval. If you like, they have a good and bad meaning, a favourable or unfavourable. Thus "famous" is a word of favourable meaning, whilst its synonym "notorious" is one of unfavourable meaning. Similarly with "thoughtful" and "solemn".

Rearrange the following words into two equal groups, the one containing favourable words, the other unfavourable.

brilliant	intelligent	modest	shrewd
cunning	crafty	servile	wily
solemn	generous	frank	garrulous
thoughtful	extravagant	gushing	eloquent
vivacious	happy	trashy	celebrated
saucy	slippant	inexpensive	notorious

114. Danes live in Denmark. What people live in each of these countries?

Spain	Wales	Poland	Holland
Switzerland	Ireland	Norway	Malta
Canada	Finland	Sweden	Siam
Belgium	Portugal	Greece	Lapland

115. Give the meaning of these foreign words and phrases.

4. Explain the meaning of the legal term "on probation"
- 5 What are the duties of a coroner?
- 6 Who is at present the Minister of Education?
- 7 What is the name of the Chief Education Officer in your area?
- 8 Who frames the Budget?
- 9 Which is the shortest day of the year?
- 10 At what time did the sun rise this morning?

THIRD TERM



123. Comprehension and Composition

A. Sum up the topic of each paragraph in the form of a title, in such a way that any one who had not read the account of fainting could see at once how the writer had dealt with the subject.

B. The link between the second paragraph and the first is satisfactory but does not become absolutely clear till the end of the second paragraph. Show that this is so

C. How is the link made between the third paragraph and the second?

D. Explain in your own words what makes a person faint.

E. Why is it more difficult for the heart to pump enough blood to the brain when one is standing or sitting than when one is lying down?

F. Why does a person who has fainted usually come round soon after falling down?

G. Explain what is meant by "falling is Nature's method of relieving the situation".

H. Why is it wrong to lift anyone who has fainted?

I. Do you consider that the writer is justified in calling fainting a "beautiful and wonderful thing"?

J. Write an explanatory paragraph suggested by one of these topic sentences. The topic sentence need not come first. It is sometimes more interesting to work up to the topic sentence.

1. About the middle of May the martin begins to think in earnest of building a house for its family.

2. Select a sticky patch from your outfit, which will suit the size of the puncture
3. For a curious reason our hour is divided into sixty minutes and each minute into sixty seconds
4. It is not for nothing that so many birds migrate.
5. We know better in snow than at any other time what has passed in the woods when we were not there to see.
6. The beaver builds his home in a stream to protect it from enemies.

K. Write a clear, orderly account of one of the following:

1. What you would do if a boy or girl fainted when no grown-up was present to take charge
2. The matter asked for orally in Section 124, Exercises 7, 8, 9, 10, 11, 12, or 13
3. The migration of birds
4. How to train a kitten or puppy
5. How to make and keep friends
6. Pipes burst by frost

124. General Knowledge: First Aid

1. Where is the school First-Aid box kept?
2. To whom would you report an accident occurring on the school premises?
3. What would you do about an accident if it happened outside of school and were beyond your powers of coping with?
4. Where would you find the nearest doctor to the school? the nearest hospital?
5. How would you set about getting an ambulance?
6. Why would you call in the police if you were involved in an accident which you considered to be the fault of someone else?

7. Describe what you should do in a serious case of someone

breaking his arm	fainting
cutting his finger	being knocked unconscious
8. How would you treat

a bleeding nose?	grit in the eye?
a splinter in the hand?	
9. What is the best treatment for the sting of midges?
of wasps?
10. Describe the treatment for (a) a dog bite, and
(b) a snake bite
11. What would you do if someone mistakenly ate a
number of the berries of the poisonous deadly night-
shade?
12. How would you bandage a finger? a knee?
13. Suppose someone has fallen in the river, and when
dragged out is no longer breathing. How would you
restore his breathing by artificial respiration?
14. What is the collar bone? the shin bone? the thigh
bone? a tourniquet? an emetic?
15. Pupils with special experience might be asked to
give the class a short talk on some particular aspect
of first-aid, e.g.

Making up a first-aid box
Improvising splints, slings, bandages, stretchers
Simple methods of bandaging
Methods of carrying the injured

*125. Verbs Finite and Non-Finite

Consider this sentence :

The Captain asked me to play

Notice that the action of the verb "asked" is limited to a particular doer or subject. It was the Captain who asked,

and no one else. Because it is limited or bounded in this way we call it a finite verb ("finite" means "limited" or "having boundaries")

A *finite verb* is one whose action is limited to or bounded by a particular subject.

Now notice that "to play" is also a verb since it denotes an action. But unlike "asked" the verb "to play" is not limited to a particular doer: the action might be performed by any person. Because it is not limited to a particular subject, we call it a non-finite part of the verb.

A *non-finite* part of the verb is any part not limited to, or bounded by, a particular subject. Besides doing the work of a verb, it does the work of a noun, an adjective, or an adverb. "To play" does the work of a noun, since it is object of the verb "asked".

The non-finite part "to play" has a special name, infinitive. The *infinitive* is easy to recognize since it is always preceded by the preposition "to", expressed or understood. Thus in the following sentence "maintain" is an infinitive because "to" is understood "I dare maintain the truth of this in the face of all opposition." Which is the finite verb in this last sentence?

There are other non-finite parts of the verb, besides the infinitive. Consider these sentences:

- (a) I enjoyed playing in the match.
- (b) Playing her first stroke Sheila nearly slipped
- (c) Played in the fresh air, hockey is very healthful.

Observe that each sentence has a finite verb: (a) I enjoyed, (b) Sheila (nearly) slipped, (c) hockey is (healthful). Observe also that each sentence has another word denoting an action—(a) playing, (b) playing, (c) played. Because none of these latter action words is limited to a particular subject they must all be non-finite parts of the verb "to play".

"Playing" in (a) is the object of the verb "enjoyed" (what I enjoyed). Only a noun or noun-equivalent can act as an object. Consequently we call "playing" a verbal noun (a gerund).

A *verbal noun* is a non-finite part of the verb, ending in -ing, and doing the work of a noun.

"Playing" in (b) tells us about "Sheila" (the playing Sheila, so to speak). It therefore describes a noun, and is thus doing the work of an adjective. Such a word we call a present participle. The adjectival function of the present participle is seen more clearly, perhaps, in this sentence: "A flying fragment hit him on the chin."

The *present participle* is a non-finite part of the verb, ending in -ing, and doing the work of an adjective.

In (c) "played" is similarly doing the work of an adjective in describing "hockey" (the played-in-the-fresh-air hockey, so to speak). We therefore call it a past-participle. But notice that the past participle does not always end in -ed; e.g. "The *spoken* word is sometimes more effective than the *written*."

The *past participle* is a non-finite part of the verb, usually ending in -ed or -en, and doing the work of an adjective.

NB Both participles can be used with auxiliaries to form a finite verb, e.g. "I have *spoken* twice already" and "I have been *playing* in several matches."

A In the following passage five finite verbs have been italicised, and five non-finite. Distinguish them and state the subject which limits each finite verb.

Some animals *seem* to be able to *count* in an elementary way. For instance, hens *have been trained* to take every second grain in a row. The *training* apparently was done by *sticking* every second grain to the ground. The *feeding* hens soon *learnt* only to peck at the loose grains,

and afterwards these *trained* hens *pecked* only at every second grain even when all *were* loose.

B. These sentences illustrate the use of the four non-finite parts of the verb "to collect"—infinitive, verbal noun, present participle, past participle. Distinguish the parts and state the work of each in the sentence.

1. *Collecting*, in one form or another, is a craze with most children.
2. Clementine likes to *collect* whole sets of stamps.
3. Stamps *collected* in sets fetch a better price than individual stamps.
4. The *collecting* friends asked us to look them out some more stamps.

C. In the following description of Amyas's surprise at Yeo's smoking, twelve non-finite parts of the verb have been italicised—six present participles, three past participles, two gerunds, and one infinitive. Distinguish them, and state the work of each.

SMOKING IN THE OLDEN TIMES

Whereon Yeo, *seeing* an old *decayed* willow by the brook, went to it, and took therefrom some touchwood, to which he set a light with his knife and a stone, while Amyas watched, a little *puzzled* and *startled*, as Yeo's fiery reputation came into his mind. Was he really a Salamander-sprite, and going to *warm* his inside by a meal of *burning* tinder? But now Yeo, in his solemn methodical way, *pulling* out of his bosom a brown leaf, began *rolling* a piece of it up neatly to the size of his little finger; and then, *putting* one end in his mouth and the other on the tinder, sucked at it till it was alight; and *drinking* down the smoke, began *puffing* it out again at his nostrils with a grunt of

deepest satisfaction, and resumed his dog trot by Amyas's side, as if he had been a *walking* chimney.

(*Westward Ho!*) CHARLES KINGSLEY

*126. Mis-related Participles

Because the participle is adjectival, great care must be exercised in making it describe the right noun or pronoun. A ludicrous result may otherwise be obtained; e.g. "Walking down the street my satchel fell into a puddle" As this sentence is written, "walking" can describe only "satchel". Clearly the satchel was not walking. We must therefore recast the sentence in some such way as this "While I was walking down the street my satchel fell into a puddle"

State what is wrong with the following sentences, and rewrite them sensibly

1. Climbing the hill the trees looked quite small.
2. Reaching the top of the road the lake lay at our feet.
3. After eating a quick breakfast, the car arrived for us.
4. I bought a car for my aunt having four seats.
5. Sustained by a good meal the journey seemed less formidable
6. She mischievously threw a paper bag at her friend over there stuffed with sawdust

127. Vocabulary: Synonyms

Use each of the given words to fill the appropriate space in the sentences that follow. Sometimes a slightly different form of the word may be required; e.g. the plural, or the past tense.

A Parable, fable, anecdote, legend, story

1. Cornwall abounds in — about King Arthur
2. He read the class the — of the fox and the grapes.

3. Jesus of Nazareth illustrated religious truths by means of —.
4. Many a true — would not be believed if it were told in a novel.
5. To illustrate the cleverness of his dog he told us a little —.

B. Stop, hinder, prevent, obstruct, impede

1. "You are — me in my work," said his mother.
- 2 The road was completely — by the fallen tree.
- 3 We raced to — the car before it reached the broken bridge.
- 4 We were greatly — by the weight of our packs.
- 5 A hostile crowd tried to — the chairman from delivering his speech

C. Debatable, vague, ambiguous, fallacious, indecisive

1. It was difficult to award either side the victory in this — battle
- 2 We quickly exposed his — arguments
- 3 He could not make up his mind about this — point
- 4 I cannot be sure, but I have a — idea he said he lived at Camberley
- 5 The word "tear" is —.

128. Speech Training

A MADRIGAL

1. Crabbed age and youth
 Cannot live together;
 Youth is full of pleasance,
 Age is full of care;
 Youth like summer morn,
 Age like winter weather,

Youth like summer brave,
Age like winter bare,
Youth is full of sport,
Age's breath is short,
Youth is nimble, Age is lame;
Youth is hot and bold,
Age is weak and cold,
Youth is wild and Age is tame:—

Age, I do abhor thee,
Youth I do adore thee

WILLIAM SHAKESPEARE (?)

2. When all the world is young, lad,
And all the trees are green,
And every goose a swan, lad,
And every lass a queen,
Then hey for boot and horse, lad,
And round the world away,
Young blood must have its course, lad,
And every dog his day

When all the world is old, lad,
And all the trees are brown;
And all the sport is stale, lad,
And all the wheels run down,
Creep home, and take your place there,
The spent and maimed among
God grant you find one face there
You loved when all was young

CHARLES KINGSLEY

3. And I, too, sing the song of all creation—
A brave sky and a glad wind blowing by,
A clear trail, and an hour for meditation,
A long day, and the joy to make it fly;
A hard task, and the muscle to achieve it,
A fierce noon, and a well-contented gloam,
A good strife, and no great regret to leave it,
A still night, and the far red lights of home.

ANON.

- 5 Explain in your own word how the glow of the glow-worm is produced
- 6 What in particular have the scientists still to find out about the glow-worm?
- 7 Find a single word in the extract to convey each of the following

a little pinch with a sharp twist

a part marked off as though separable from the rest

sending forth light (adj.)

instrument for revealing detail invisible to the naked eye

capable of burning (adj.)

to enter into combination with oxygen

8. Write a full length composition, complete with introduction and conclusion, explaining one of the following.

How aeroplanes fly

How a hawk or any other bird hunts

How to catch rabbits without undue cruelty

How a light-house works

The way a petrol engine functions

The best method of cutting out a frock

How to remove ink stains

The different uses of a vacuum cleaner

*130. Phrases: Participial and Prepositional

Examine these sentences

(a) The man *in the blue uniform* is the commissioner.

(b) The man *wearing the blue uniform* is the commissioner

You will readily recognize the italicised group of words in (a) as an adjective phrase, introduced by the preposition "in", and qualifying the noun "man". In view of this

it is obvious that the italicised group of words in (b) must also be an adjective phrase, since it is doing the same work—qualifying the noun “man”. Notice that this second phrase is introduced by a present participle “wearing”.

Here, then, it is a new kind of phrase. We can distinguish it by calling it a participial phrase. A *participial phrase* is a group of words doing the work of an adjective, and introduced by a participle. It never contains a finite verb.

Participial phrases may of course be introduced by past participles as well as present participles; e.g. “The man *dressed in the blue uniform* is the commissioner.”

To the other kind of phrase we can give the distinguishing name of prepositional phrase. A *prepositional phrase* is a group of words introduced by a preposition and usually doing the work of an adjective or adverb. It never contains a finite verb.

A In each of the following sentences, one prepositional phrase and one participial phrase has been italicised. Distinguish them and state the function of each.

1. *Gripping the leg of the chair*, the toddler tried *with all his might* to stand firm.
2. *In the evening* I often see him *sitting on the lawn*.
3. *On the fourth day*, the little ship, *buffeted for so long and harshly*, sank.
4. *Caught in the act*, the culprits showed signs of *confused alarm*.
5. All hands *employed on the vessel* were busily engaged in *coiling ropes*.

B Sometimes there are phrases within phrases. Let us go back to the sentence, “The man *dressed in the blue uniform* is the commissioner.” Here we saw that “*dressed in the blue uniform*” was a participial phrase qualifying the noun “man”. But “*in the blue uniform*” is also a

the structure of the sentence. Hence it cannot, strictly, be called a part of speech, though for convenience it is sometimes referred to as the eighth part of speech

4. Pick out the interjections in the following sentences and say what the speaker means each one to express.

1. Hurrah! tomorrow is a holiday.
2. He is a loathsome fellow, ugh!
3. Alas! he will see no more the light of the sun.
4. Oh! this is perfect summer weather.
5. Oh! must we really do such unpleasant work?
6. Oh! you are treading on my toe.
7. Hulloa! Is anyone at home?
8. Pooh! Any fool could do that
9. Bah! Am I to listen always to the snivellings of a fool?
10. Fie, my lord, fie! a soldier and afeard?

B Like most devices, exclamatory remarks can be abused by over-use. Stupid and uneducated people are the worst offenders, for they lack the ability to express themselves more fully. Sometimes, however, it is the lazy speaker or writer who besprinkles his language with too many exclamations. He is trying to produce a lively effect on the cheap, but fails to, because he succeeds in producing only a false emphasis. If you wish to speak or write sincerely, you must be prepared to think out and express clearly what you do mean.

Consider this extract from Jane Austen's *Pride and Prejudice*. Mrs Bennet has just learned, to her great satisfaction that her daughter, Lizzy, has become engaged to the very well-connected Mr Darcy.

'Good gracious! Lord bless me! only think! dear me! Mr Darcy! who would have thought it? And is it really true? Oh, my sweetest Lizzy! How rich and how great you

will be! What pin-money, what jewels, what carriages you will have! Jane's is nothing to it—! nothing at all! I am so pleased—so happy! such a charming man! so handsome! so tall!

1. What sort of person do you suppose Mrs Bennet to be? Write a short character sketch of her
2. Rewrite Mrs Bennet's remarks in good, connected English, using a minimum of exclamations. Notice that several of the exclamations denote only one idea. These may be gathered together and expressed as one idea.
3. Sum up in one sentence what Mrs Bennet says. You might begin "I am overjoyed . . ."

132. Vocabulary

A Group the following verbs as six synonyms under the heading "encourage" and six synonyms under the heading "discourage":

dishearten	check	prevail upon
coax	damp	deter
persuade	invite	cajole
dispirit	induce	dissuade

B. Although you may be able to think of several words opposite in meaning to each italicised word below, you will find that there is only one that exactly fits the circumstances in which it has to be used. Substitute this exact opposite for each italicised word.

1. The metal *contracted* when the temperature *fell*
2. The fellow has a *repellent* personality and a *crude* form of wit.
3. The engine burned *crude* oil
4. He repeated *monotonously* that his friend was *intoxicated*.

- 5 Noisily the smoker inhaled.
- 6 Her imaginary aunt was an apathetic player. *interest*
- 7 The numerous workers hindered one another. *help*
8. She now has a temporary post and has sunk to the nadir *p*
of her career. *nadir*

133. Punctuation and Business Letters

A. Set out and punctuate the following business letter

33 Perforation Road Stampford NW1 16th May 1967 The
secretary Messrs King, Head and Company Ltd 23
Album Street London EC2 Dear Sir with reference to your
advertisement in todays issue of the *Daily News* I shall
be glad if you will kindly send me your catalogue of
stamp requisites further I should like to know whether
you would be prepared to send me on approval a selec-
tion of stamps of the USSR I am yours truly Margaret
Philatelist

B Do the same with the stamp dealer's reply

King Head and Co Ltd Stamp Dealers and Assessors
23 Album Street London EC2 17th May 1967 Miss
Margaret Philatelist 33 Perloration Road Stampford NW1
Dear Madam we thank you for your letter of 16th May
and have pleasure in enclosing our latest catalogue of
requisites we shall do our best to supply to your satisfaction
any items you may require our terms of business are clearly
set out at the beginning of the catalogue as regards stamps
of the USSR we are taking the opportunity of sending you
an extensive selection on approval customers are requested
to return within ten days such stamps as they do not wish
to purchase a ten per cent discount is allowed on all pur-
chases over five shillings assuring you of careful attention
at all times I am yours faithfully John Watermark Secre-
tary

C. Write one of these letters together with a reply:

1. to your grocer, ordering the goods you require
2. to Messrs Racules, 15 New Street, Birmingham, asking for their catalogue of cycles and accessories
3. to a second hand shop offering certain articles for sale
4. to this advertiser. "Wanted, good second-hand boy's bicycle, state make and price. Smith, 14 Crank Lane, Tandem Town"
5. to the makers of your wireless set, who are taking too long to repair it

134. Speech Training and Alliteration

- (i) Dry clashed his harness in the icy caves
 And barren chasms, and all to left and right
 The bare black cliff clanged round him, as he based
 His feet on juts of slippery crag that rang
 Sharp smitten with the dint of armed heels.

(*Morte d'Arthur*) LORD TENNYSON

- (ii) The wrinkled sea beneath him crawls;
 He watches from his mountain walls,
 And like a thunderbolt he falls

(*The Eagle*) LORD TENNYSON

- (iii) Two hundred yards and the trees grew taller
 Blacker, blinder, as hope grew smaller,
 Cry seemed nearer, the teeth seemed gripping,
 Pulling him back; his pads seemed slipping
 He was all one ache, one gasp, one thirsting,
 Heart on his chest bones, beating, bursting,
 The hounds were gaining like spotted pards,
 And the wood hedge still was a hundred yards

(*Reynard the Fox*) JOHN MASEFIELD

A Describe the impression on his readers the poet is trying to make in each of the passages In (u) there is a contrast

B What means (i.e. use of consonants, vowels, and rhythm) does the poet use to achieve his particular effect?

C Use the above passages of verse for speech training, taking care to render the exact effect the poet is trying to produce by his use of consonants, vowels and rhythm

D. Notice that there is often a repetition of the same consonant sound; e.g. "the bare black cliff clanged", and "Heart on his chest bones, beating, bursting" We call this repetition of consonant sounds *alliteration*. Apart from rendering particular effects as in the above, alliteration makes words memorable Hence many proverbs, popular expressions, and comparisons (similes) make use of it, e.g. "more haste, less speed," "through thick and thin," and "like a wolf in the fold"

Complete the following expressions so that they become fully alliterative

- | | |
|-------------------------------|--------------------------|
| 1 as cool as ... | 11 as ... as a bee |
| 2 as plain as ... | 12 as ... as ditch water |
| 3 like a bolt from ... | 13 as ... as brass |
| 4 look before you <i>step</i> | 14 spick and .. |
| 5 all that glitters .. | 15 now or .. |
| 6 where there's a will ... | 16 chop and ... |
| 7 .. and trim | 17 sink or .. |
| 8 beat about the ... | 18 neck or ... |
| 9 as clear as .. | 19 neck and ... |
| 10 .. , noon and .. | 20 .. and furious |

E Make up sentences about the following ideas, using good "sound" words and alliteration on an appropriate letter.

- billows beating against the rocks
- rustling leaves

3. a plodding ploughman
4. flames of the fire
5. dripping water
6. hammering on an anvil
7. gasping for breath
8. swiftly galloping horses
9. wind sighing in the chimney
10. rushing cascade of water



Chapter 17

A YOUNG ELEPHANT

There were evenings at this period when the company elephants were brought into the compound of the great white lord who ruled them. Little Poo Lorn, lurking beneath his mother, would watch furtively for the white man to approach. The white man, on seeing him, would smile and offer him a handful of the sticky crushed tamarind that he loved. Prompted by a gentle rumble of approval from his mother, Poo Lorn would run to the outstretched hand. The hand would give the morsel, then playfully slap him on his tiny curling trunk, whereupon Poo Lorn would trumpet shrilly and shuffle quickly back to his protector. This happened time and again, and always the white man laughed, as did the dusky Lao mahouts and chainmen. They little thought that a day would come when Poo Lorn would stalk the land, a gigantic nightmare of death; that at the very mention of his name the inhabitants of every jungle village in Siam from Chiengrai to Utaradit would bow themselves in fear that at sight of him, men, women and children would flee as from a pestilence, but Poo Lorn was little in those days.

(Poo Lorn of the Elephants) REGINALD CAMPBELL

135. Comprehension

1. Find single words in the above extract which have the following meanings.

an enclosure in which a house in the East stands

done with stealth (adv)

moved or encouraged (to do something)

small piece or mouthful

piercingly or with high pitched sound

any fatal epidemic disease

2. What word in the paragraph is used to indicate the sound made by an elephant? What would be the correct word for the sound made by each of these?

bull

dove

monkey

wolf

owl

horse

pig

cock

sheep

cow

peewit

hyena

3. How did Poo Lorn know if it was safe to accept the offered tamarind?
4. "Lurking beneath his mother" This phrase suggests that Poo Lorn regarded his mother as a . Fill in the blank with a word from the sentence beginning, "The hand would give the morsel. "
5. Mention three points that let you know that Poo Lorn was a *young* elephant
6. The latter part of the paragraph presents a very different picture from the former. Where does the division come?
7. What are the two contrasted pictures of the two parts of the paragraph? (Note things are said to be contrasted when they are set in opposition so as to show their difference in a vivid way)
8. Now you see that there is a difficulty in summing up the topic of this paragraph. Yet, if looked at in the proper way, the paragraph certainly has a oneness

of topic Can you sum up this one topic by using the word "contrast" or "difference"?

- 9 How does the conclusion of the paragraph return our thoughts to the idea of the first part of the paragraph?
- 10 Find these phrases in the paragraph, and then use each in an interesting sentence of your own
 lurking beneath
 at the very mention of his name
 prompted by

136. Punctuation

Give the following its correct punctuation

not only is the intelligence of the beaver shown by his dams and his lodges and his canals but also he is one of the few animals to have learnt that if a feat is too heavy for one to achieve two together may be able to do it or if not two three or even four for example a beaver may want to roll over a log or drag a heavy branch but he finds that it is just too heavy for him so he goes along and finds brother or sister or aunt or uncle and induces them to come and lend a hand thus they pull or push together and moreover they both pull or push in the same direction no good old chap says uncle eventually mopping his forehead we cant do it just wait a minute and Ill fetch Aunt Sally so Aunt Sally comes along and the three of them try then a fourth beaver happens along and lends a hand for luck finally half the beaver colony is pushing or pulling at the log and so they eventually succeed that is one reason for the beavers success as an engineer

(*Among Wild Beasts*) H MORTIMER BATTEN

137. Paragraphing

Set out the following in proper paragraph form If you allow for the dialogue you will find that five paragraphs are

needed Give each of the three main paragraphs a title that sums up the topic of each.

Out of cages, jays make charming and beautiful pets, and some who have kept them have assured me that they are not mischievous birds. The late Mark Melford, one time when I visited him, had two jays, handsome birds in bright glossy plumage, always free to roam where they liked, indoors or out. I was assured by Melford that his birds never carried off and concealed bright objects, a habit which it has been said the jay as well as the magpie possesses "What would he do with this shilling if I tossed it to him?" I asked "Catch it," he returned, "It would simply be play to him, but he wouldn't carry it off" I tossed up the shilling, and the bird had perhaps expected me to do so, as he deftly caught it as a dog catches a biscuit when you toss it to him After keeping it a few moments in his beak he put it down at his side I took out four more shilling pieces, and tossed them quickly, one by one, and he caught them without a miss and placed them one by one with the other, not scattered about, but in a neat pile Then seeing that I had no more shillings he flew off After these few playful passages with one of his birds, I could understand Melford's feeling about his free pet jays, magpies and jackdaws; they were not merely birds to him, but rather like so many delightful little children in the beautiful shape of birds

(*Birds in the Village*) W. H. HUDSON

138. Composition

A Write a single paragraph of strict unity, upon the topic suggested by one of these topic sentences Introduce the selected sentence into your paragraph, but not necessarily at the beginning.

1. Toby was the most utterly shabby, vulgar, mean-looking cur I ever beheld

2. Watch the hawk for a few minutes and you will be sure to see it galvanized into swift action.
3. The skunk is about the same size as the average cat, but shorter of leg, with a long, sharp-muzzled head
4. The mole's method of driving a tunnel is both practical and effective
5. Beavers are the most industrious and finished workmen of all the animal world
6. Of thoroughbred stock, she could outrun any horse in the stable
7. The cuckoo is sometimes an utter blackguard

B Describe in one paragraph any bird, animal, insect, fish or flower, without mentioning its name Give enough general information to enable the rest of the class to guess what it is Here are two examples to show you how it can be done What do they describe?

- (1) This insect is formed by nature for a state of war, not only upon other insects, but upon each other. For this state, nature seems perfectly well to have formed it Its head and breast are covered with a strong natural coat of mail, which is impenetrable to the attempts of every other insect, and its belly is enveloped in a soft pliant skin, which eludes the sting even of a wasp Its legs are terminated by strong claws, not unlike those of a lobster, and their vast length, like spears, serves to keep every assailant at a distance

OLIVER GOLDSMITH

- (11) This bird is hardly as big as a starling If you startle one on the ground it will probably fly away keeping quite low down As it flies you will notice flushes of golden colour, whereas at first you thought the bird to be of a uniform light brown After a very

little low flying it usually lifts suddenly into the air, climbing straight up and singing clearly and sweetly all the while.

C. Study this description of a chicken feeding and then write a vivid description of one of the following. Some of them might be touched off in one full paragraph, others will need several paragraphs to mark the various aspects of the matter.

What is more delightfully absurd than to see a hen find a large morsel which she cannot deal with at one gulp? She has no sense of diplomacy or cunning, her friends attracted by her motions, close in about her, she pecks up the treasured provender; she runs, bewildered with anxiety, till she has distanced her pursuers; she puts the object down and takes a couple of desperate pecks; but her kin are at her heels; another flight follows, another wild attempt: for half an hour the same tactics are pursued. At last she is at bay; she makes one prodigious effort and gets the treasure down with a convulsive swallow, you see her neck bulge with the moving object, while she looks at her baffled companions with an air of meek triumph.

(*The Thread of Gold*) A. C. BENSON

1. A cat or dog feeding
2. A cat catching a mouse
3. A kitten washing itself
4. A flock of starlings descending on a lawn
5. A duck taking a swim
6. Beavers constructing their house
7. A whale sighted at sea
8. The activities of a spider
9. Our dog's tricks
10. Taking the dog for a walk
11. Breaking-in a colt

139. Sentence Construction

The use of the participial phrase can add variety to our construction of sentences. Notice how these three sentences progressively improve.

- (a) The captive seized his opportunity. He rushed through the gates
- (b) The captive seized his opportunity and rushed through the gates
- (c) *Seizing his opportunity*, the captive rushed through the gate

Similarly the past participle may be used to make an interesting construction, *e.g.*

- (d) The traitor had no-one to defend him. He was despised even by his own friends
- (e) The traitor had no-one to defend him, for he was despised even by his own friends
- (f) The traitor, *despised even by his own friends*, had no-one to defend him.

Rewrite each of the following, using a participial phrase as in (c) and (f) above

1. We showed our tickets. We passed through the barrier.
2. My friend was exhausted by the journey, and soon fell asleep
3. The miser exulted over his hoard. He laughed with glee
4. The Saxons invaded England. It was left defenceless by the Romans
5. The English were annoyed. They burnt Joan of Arc.
6. I was beaten by a brilliant player. I am not ashamed of my performance
7. I see the rabbit. I stand motionless.

8. The troops sang their traditional songs as they swung along the dusty road
9. He had mended the puncture, so he continued his journey.
10. I saw him over the garden wall. He was digging potatoes.
11. Nicholas told us Jim's secret. He let the cat out of the bag properly.
12. The corn looked beautiful. It was ripened to a golden brown by the sun

140. Nouns in Apposition

Examine the italicised words in these sentences

- (a) Smith, *the burly constable*, was promoted to sergeant.
- (b) We easily recognized him, *a big, burly fellow*
- (c) I learnt the news from Smith, *the sergeant living next door*

In each sentence, the italicised group of words stands for the same person as the noun or pronoun which precedes it, "the burly constable" is just another way of saying "Smith", and so on. We say that "the burly constable" is in apposition to the noun "Smith". ("Apposition" means "placing alongside of")

Notice that "the burly constable" is a group of words without a finite verb, and it does the work of a noun. We can therefore call it a *noun phrase*.

Here, then, is our definition of "in apposition". A noun, or noun phrase that merely repeats, in another form, a preceding noun or pronoun, is said to be *in apposition* to it.

A Pick out the nouns, or noun phrases in apposition, and state the nouns or pronouns to which they are in apposition.

1. Suddenly we saw a gigantic negro, a veritable Goliath

2. George Bernard Shaw, playwright, spoke next.
- 3 His eyes, malevolent little beads, followed my slightest move
- 4 Next day we arrived in Madrid, the capital of Spain
- 5 Thomas Cranmer, Archbishop of Canterbury, was executed in the reign of Queen Mary, a time shamed by much persecution.
6. The nearest building was a dilapidated inn, a wretched hovel owned by an Italian, a kindly but excitable fellow.

B Observe from the sentences in the last Exercise, how a noun or a noun phrase in apposition is marked off by commas, then give the following their correct punctuation:

1. Wamba the jester was an amusing fellow.
2. I admired them both him and his sister.
- 3 Only two of us Jones and I were chosen.
- 4 How the stranger a surly bearded fellow scoffed at our words!
- 5 Did they Heather and Julian arrive in time?
- 6 Shortly after dawn Eric the most alert member of our crew sighted our rescue ship the *Renown*.
7. The Spanish Captain was a strange mixture an ex-smuggler ex-bandit ex-poacher from Valladolid

C. Name the person or thing for which each of these noun phrases might stand, and then make a sentence using the phrase in apposition to the chosen name:

- | | |
|---------------------------|-----------------------------|
| the capital of England | the delight of all children |
| the heart of the Midlands | our National Emblem |
| a most hilarious film | that popular novelist |
| our largest liner | my favourite subject |
| the Prime Minister | a dream of ages |
| the latest novelty | London's lungs |

141. Vocabulary

A. Pair off these nouns with their correct definitions:

- | | |
|----------------|------------------------------------|
| 1. Amazon | a vain man |
| 2. martinet | one who writes plays |
| 3. fop | a female warrior |
| 4. playwright | an ignorant pretender to skill |
| 5. impostor | a very strict disciplinarian |
| 6. bi-linguist | oppressive or cruel ruler |
| 7. tyrant | one passing himself off as another |
| 8. emigrant | one who can speak two languages |
| 9. spendthrift | one who leaves his own country |
| 10. quack | extravagant person |

B. Now make your own definitions, as briefly as you can, of the following people:

immigrant	dramatist	bully	viceroy
dupe	traitor	spy	deserter
recruit	surgeon	interpreter	prodigal

C To what class of things would you assign each set of these particular items?

1. zinc, iron, nickel
2. guns, tanks, shells, aircraft, battleships
3. mosque, church, chapel, synagogue
4. writing tablets, envelopes, blotting paper
5. honeysuckle, convolvulus, bryony
6. dolls' houses, ludo, meccano, rocking horse
7. turban, helmet, fez, bonnet
8. butler, footman, boots, valet, batman
9. square, oval, rectangle, diamond
10. mortar, plaster, cement, concrete

142. Speech Training

A. We should all be ready to give simple, impersonal, but clear instructions for performing any little operation when called upon to do so. Here is a good example of how they should be given.

HOW TO MAKE BLANC-MANGE

To make a blanc-mange you need $1\frac{1}{2}$ ounces of corn-flour, a pint of milk, and 2 ounces of sugar. Pour 4 tablespoonfuls of milk into a basin, and stir in the cornflour, until it makes a thin, smooth paste. Boil the remainder of the milk together with the sugar. Now pour it into the cornflour paste already made up. Having stirred it well, return the mixture to the pan and boil for ten minutes, gently stirring. Finally pour the mixture into a moistened mould, and allow to cool, preferably overnight.

Instructions for mending a puncture might begin:

To mend a puncture in a bicycle tyre, first remove the outer cover by means of tyre levers, taking care not to nip the inner tube . . .

Give concise, clear, impersonal instructions for completing the following operations

1. making a paper hat, boat or dart
2. polishing silver
3. making toffee apples
4. preparing starch
5. darning a sock
6. mending a puncture
7. planting potatoes
8. making a jelly
9. removing the wheel of a bicycle
10. making gunpowder
11. bathing baby
12. doing the breast stroke or crawl

B. Great scorn for the man who stuffed the owl must be put into the reading of this extract. Several members might be brought into a choric rendering, working up to a climax of condemnation with the chorus, "Have him stuffed again, Brown!" Incidentally, if you look up the full poem, you will find that the owl turned out to be not only a real one, but a live one.

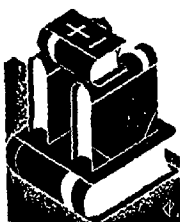
I've studied owls
And other night fowls,
And I tell you
What I know to be true;
An owl cannot roost
With his limbs so unloosed;
No owl in this world
Ever had his claws curled
Ever had his legs slanted,
Ever had his bill canted,
Ever had his neck screwed,
Into that attitude.
He can't do it, because
'Tis against all bird-laws.
Anatomy teaches,
Ornithology preaches
An owl has a toe
That can't turn out so!
I've made the white owl my study for years,
And to see such a job moves me to tears!
Mister Brown, I'm unared
You should be so gone crazed
As to put up a bird
In that posture absurd!
To look at that owl really brings on a derangement
The man who stuffed him don't half know his bird-kind
Examine three eyes.

I'm filled with surprise
Taxidermists should pass
Off on you such poor glass;
So unnatural they seem
They'd make Audubon scream,
And John Burroughs laugh
To encounter such chaff.
Take that bird down;
Have him stuffed again, Brown!

JAMES T. FIELDS

Chapter 18

READING



A book is essentially not a talked thing, but a written thing, and written, not with a view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once; if he could, he would—the volume is mere multiplication of his voice. You cannot talk to your friend in India; if you could, you would; you write instead: that is mere conveyance of voice. But a book is written, not to multiply the voice merely, not to carry it merely, but to perpetuate it. The Author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no-one has yet said it; so far as he knows, no-one else can say it. He is bound to say it, clearly and melodiously if he may: clearly at all events. In the sum of his life he finds this to be the thing, or group of things, manifest to him;—this, the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down for ever: engrave it on rock, if he could; saying, "This is the best of me; for the rest, I ate, and drank, and slept, loved, and hated, like another; my life was as the vapour, and is not; but thus I saw and knew, this, if anything of mine, is worth your mem-

ory." That is his "writing", it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription, or scripture. That is a "Book".

(*Seasame and Lilies*) JOHN RUSKIN

143. Comprehension

- 1 Of what does the author set out to convince you?
2. Which sentence most clearly indicates the point he is arguing?
- 3 What distinction does he make between a "book of talk" and the genuine book of literature?
- 4 Sum up in your own words what it is that impels an author to write a book.
5. What does Ruskin say to suggest that there is much to be gained from the best books?
- 6 Find a single word in the extract to convey each of the following

the quality of being lasting

the means of sending on the way

to make everlasting

evident or beyond doubt

to cut out on a hard surface

7. What evidence is there that Ruskin wrote this before the development of overseas telephones?
- 8 Write a paragraph of your own to convince the class that books are important. Introduce into your paragraph this short quotation from Francis Bacon's *Essays*: "Reading maketh a full man".

144. Composition

MINE AND THINE

Two words about the world we see,

And naught but Mine and Thine they be.

Ah! might we drive them forth and wide
With us should rest and peace abide;
All free, naught owned of goods and gear,
By men and women though it were,
Common to all, all wheat and wine,
Over the seas and up the Rhine.
No manslayer then the wide world o'er
When Mine and Thine are known no more.
Yea, God, well counselled for our health,
Gave all this fleeting earthly wealth
A common heritage to all,
That men might feed them therewithal,
And clothe their limbs and shoe their feet
And live a simple life and sweet.
But now so rageth greediness
That each desireth nothing less
Than all the world and all his own
And all for him, and him alone

WILLIAM MORRIS

ON A GOLDFINCH STARVED TO DEATH IN HIS CAGE

Time was when I was free as air,
The thistle's downy seed my fare,
My drink the morning dew;
I perch'd at will on ev'ry spray,
My form genteel, my plumage gay,
My strains for ever new.

But gaudy plumage, sprightly strain,
And form genteel, were all in vain,
And of a transient date:
For caught and cag'd and starved to death,
In dying sighs my little breath,
Soon passed the wiry grate.

Thanks, gentle swain, for all my woes,
And thanks for this effectual close,
And cure of ev'ry ill!
Mere cruelty could none express;
And I, if you had shown me less,
Had been your prisoner still.

WILLIAM COWPER

These poems both set out to convince the reader of the rightness of a certain point of view in the first that socialism is the right way of life (each according to his need, rather than each scrambling for as much as he can get regardless of whether he really needs it) and in the second that it is wrong to deny to birds their natural freedom.

A. Use the ideas of one of these poems to start an argumentative composition to convince the class

1. that socialism is the right way of life (or wrong, as you may think), or
2. that it is wrong (or justifiable, as you may think) to cage wild animals or birds.

B. If neither of these arguments appeals to you, select one from this list that does:

1. Should flag-days be abolished?
2. Town life is preferable to country life
3. All long-distance traffic should take to the air.
4. Everyone should start collecting his own little library.
5. Are men more practical than women?
6. "Forbidden fruit is sweetest".

145. Library Classification

In order that a borrower may know where to look for a particular book, all books in an efficient library are

grouped according to the subject they deal with. One of the most widely used systems of grouping or classification is called the Dewey Decimal Classification. In this system subjects are first divided into ten major groups, to each of which a hundred number is given. Then each major class (*i.e.* each hundred) can be divided into ten small classes (*i.e.* into tens). Each of these smaller classes is similarly divided into ten still smaller classes (*i.e.* into units). After that the decimal point can be used to divide the classes as small as required. It is obviously a simple and elastic system. Here are the ten major classes.

000 General Works	500 Pure Sciences
100 Philosophy	600 Useful Arts
200 Religion	700 Fine Arts
300 Social Sciences	800 Literature
400 Philology	900 History

4. Look up whichever names are unfamiliar to you and then decide to which class belongs a book dealing with:

- | | |
|------------------------|-------------------------|
| 1. Physics | 11. Botany |
| 2. Painting | 12. Engineering |
| 3. Poetry | 13. Shakespeare's plays |
| 4. The Norman Conquest | 14. Music |
| 5. Shipbuilding | 15. Latin poetry |
| 6. Chemistry | 16. Ancient Egypt |
| 7. The origin of words | 17. World Police Force |
| 8. General Knowledge | 18. The Legal System |
| 9. The Bible | 19. Ethics |
| 10. Dictionaries | 20. The Anglican Church |

B Class 800 includes all kinds of literature, but 810 includes only American Literature, 820 only English

Literature, and 840 only French Literature. Each of these small classes can then be split up into unit classes to show its various branches. Here are a few specimens of unit classes:

- 811 American Poetry
- 813 American Fiction
- 821 English Poetry
- 822 English Drama
- 823 English Fiction
- 824 English Essays
- 825 English Oratory
- 826 English Letters
- 827 English Satire and Humour
- 842 French Drama
- 843 French Fiction

To which particular class in the foregoing list would you assign each of the following books?

- 1 *The Poems of Robert Browning*
- 2 *A Midsummer Night's Dream* by Shakespeare
- 3 *Tom Sawyer* by Mark Twain
- 4 *David Copperfield* by Charles Dickens
- 5 *The Speeches of Burke*
- 6 *The Letters of John Keats*
- 7 *Les Misérables* par Victor Hugo
- 8 *The Poems of H. W. Longfellow*
- 9 *Tales of Mystery and Imagination* by Edgar Allan Poe
- 10 *Rip Van Winkle* by Washington Irving
- 11 *The Speeches of Winston Churchill*
- 12 *Essays of Elia* by Charles Lamb
- 13 *Tançrède* Une Tragédie par Voltaire
- 14 *White Fang* by Jack London
- 15 *Gulliver's Travels* by Jonathan Swift

146. Noun Phrases

A We have studied nouns functioning in a variety of ways. We may now gather these ways together in a list. Nouns may be:

subjects	indirect objects	governed by a preposition
objects	complements	in apposition

Each of these functions is illustrated once in the following sentences by a noun in *italics*. Describe in full the function of each italicised noun.

1. Towering on the quarter-deck, he gave his *orders* with unruffled calm.
2. The *crest* of the wave bore him to the shore.
3. Like an *arrow* from a bow sped the lean hound into the dusk.
4. Dorothy, the new *pupil*, proved an excellent debater.
5. The measured tread of the troops was the only *sound* in the night.
6. The retiring manager handed his *successor* the keys of his office.

B. Because a noun phrase does the work of a noun it can play any one of the six parts normally played by a noun. We listed these in the last Exercise. Here is an example of a noun phrase playing each of the parts:

1. The notice requested us to *keep off the grass*. (object)
2. *Parliament, the seat of the British Government*, opened yesterday. (in apposition)
3. His intention was to *return to France*. (complement)
4. *Blowing bubbles* is a child's occupation. (subject)
5. The engineer showed *the leader of the men* how the job was to be tackled. (indirect object)
6. Angry seas drove against *the crumbling cliff*. (governed by a preposition)

Observe in particular that the phrases in (1) and (3) are both introduced by an infinitive. Such phrases are often called *infinitive phrases*.

A noun phrase has been italicised in each of the following sentences. Describe its function.

1. He will never dare *to go alone*
2. *The world's largest city* is London
3. London, *the world's largest city*, suffered appalling bomb damage
4. His ambition is *to play for England*
5. After *a quick survey of the land* we pitched our tent.
6. *To play for England* is a noble ambition.
7. He still hopes *to play for England*
8. The judge awarded *the man on my left* the first prize.

C In the following passage nine phrases have been italicised—three noun phrases, one adverb phrase, and five adjective phrases. Distinguish them and describe the function of each.

We had nearly threaded the wood, and were approaching an open grove of magnificent oaks *on the other side*, when sounds very different from *the nightingale's song* burst *upon our ears*, the deep strokes of the woodman's axe. *Emerging from the Pinge* we saw the havoc *committed by the axe*. For *stretched on the velvet turf* lay some twenty noble trees. *To see them* there was *to look upon the slain*. The grove was like a field of battle.

147. Sentence Construction

We can construct a useful sentence after this fashion "She did this and then she did that." But if we construct all our sentences in this way they will become monotonous and dull. To make our writing as lively and pleasing as possible we must give plenty of variety to their construc-

tion Here is a list of some of the ways in which the construction of a sentence can be varied.

- (a) We finished washing up, and then went out.
- (b) We had finished washing up, so we went out.
- (c) As we had finished washing up we went out.
- (d) After washing up we went out.
- (e) Having washed up, we went out.
- (f) The washing up finished, we went out.
- (g) When the washing up was finished, we went out.
- (h) We went out, for the washing up was finished.
- (i) We went out, having first washed up.
- (j) We went out, after washing up.
- (k) We went out when the washing up was finished.

Now rewrite each of the following sentences in as many different ways as you can:

- 1. We sang loudly and kept up our spirits.
- 2. I shouted to my friends and led the way up the narrow sheep-track.
- 3. He punctured his tyre, so he mended it by the roadside.
- 4. You wish to obtain success, so you must work hard.
- 5. The children were robbed of their toys, so they were very indignant.

148. Vocabulary

Basic English is a simplified form of English intended for world use. Part of its secret is its consisting of only 850 words, so selected that by them can be expressed the meaning of all the other tens of thousands of English words, which can therefore be entirely omitted from Basic. For instance, there is no word "abandon" in Basic, since two Basic words can be used instead, namely "give up".

Below, on the left, is a list of words not found in Basic English. On the right, in a different order, are their translations into Basic English. Pair off each word with its Basic translation.

1 enter	come into being
2 suggest	come in
3 italicise	give up
4 vacate	give some idea
5 originate	put into sloping print
6 meditate	put together
7 garage	put in
8 combine	take thought
9 insert	take out
10 extract	car-house

149. Punctuation

Try to give a reason for the use of each punctuation mark, capital letter, and paragraph in the following:

- Over the hill, over dale, through bush, and through river they sped on their way.
- Having arrived late, the pupil had been asked to remain behind after the lesson to explain his lateness.
"Let me see," said the teacher, "what is your name?"
"Cole, sir," said the boy.
"Then scuttle," came the sharp retort.
- I don't suppose you will know these abbreviations, rather difficult ones: *ibid*, *4to*, *q v*, *cf*.

150. General Knowledge: Books

- What is the official name for the coloured wrapper in which most new books are sold?
- What is a better name than "back" for the part of the book facing out on the shelves?
- What is the popular name given to the advertising announcement that often accompanies a new book?

4. What is the technical name for a collection of assorted poems or other writings?
5. Give the correct name for an author who writes the history of his own life
6. Give a synonym for "stage-plays"
7. What general name is given to cover all types of novels and short stories?
8. Explain these terms:

a publishing house
 a publisher's list
 a publisher's reader
 a publisher's contract

9. Who publishes these books?

Everyman's Library
 English Today
 King's Treasures of English Literature
 Penguins

10. Mention any one book written by the following:

Lewis Carroll	Rudyard Kipling	Anna Sewell
R. L. S.	H. G. Wells	Louisa Alcott
Rider Haggard	Malcolm Saville	Baroness Orczy
Conan Doyle	Capt W. E. Johns	John Buchan

11. Give a clear explanation of the nature of each of these:

non-fiction books	a bibliography
title catalogue	the social sciences
author catalogue	the fine arts
reference books	Dewey Classification

12. Say what each of these is:

a curtain raiser	a pseudonym
a best seller	book royalties
a pot boiler	press reviews
a book club	a literary editor

13 Here are some suggestions for talks to the class:

My favourite book, giving a review of it in such
a way as to induce the rest of the class to read
the book

My favourite author

Books to be avoided

The life of a great writer

How to collect one's own library

151. Verse

A. The following is a poem of fifteen lines by George Meredith written straight on as though it were prose. Rewrite it in verse form. Both the rhyme scheme and the line length are irregular. Four of the lines have only three syllables each. The rhyme scheme begins abcbac.

A wind sways the pines, and below not a breath of wild air, still as the mosses that glow on the flooring and over the lines of the roots here and there. The pine tree drops its dead, they are quiet, as under the sea. Overhead, overhead rushes life in a race, as the clouds the clouds chase, and we go, and we drop like the fruits of the tree, even we, even so

B. Mark the rhythm of the following verse extracts, and then select one or more to continue as far as you can, if possible bringing it to completion

1. Winter came, the wind was his whip:
One choppy finger was on his lip . . .

P. B. SHELLEY

- 2 I can hear the sea waves breaking on the shore,
I can hear the buses passing down the street. . . .

OLIVE BRANSON

3. What is this life if full of care
We have no time to stand and stare?
No time to . . .

W. H. DAVIES

4. A little party at our house—
The first to come is Mrs Grouse
And she has hardly settled down
When there arrives Miss Wrinkly Brown .
(*with apologies to L. V. RIEU*)

152. Speech Training

This poem provides a great opportunity for choric work
To render the three pictures distinctly, clear vowel and
consonant articulation is here essential

Clear and cool, clear and cool,
By laughing shallow, and dreaming pool,
Cool and clear, cool and clear,
By shining shingle and foaming weir,
Under the crag where the ouzel sings,
And the ivied wall where the church-bell rings,
Undeified, for the undeified,
Play by me, bathe in me, mother and child.

Dank and foul, dank and foul,
By the smoky town in its murky cowl;
Foul and dank, foul and dank,
By wharf and sewer and slimy bank;
Darker and darker the farther I go,
Baser and baser the richer I grow,
Who dare sport with the sin-defiled?
Shrink from me, turn from me, mother and child.

Strong and free, strong and free,
The flood gates are open, away to the sea,
Free and strong, free and strong,
Cleansing my streams as I hurry along,

To the golden sands, and the leaping bar,
And the taintless tide that awaits me afar.
As I lose myself in the infinite main,
Like a soul that has sinned and is pardoned again.
 Undefined, for the undefined,
 Play by me, bathe in me, mother and child

CHARLES KINGSLEY



Chapter 19

INCHCAPE
ROCK

No stir in the air, no stir in
the sea,

The ship was still as she could be,
Her sails from heaven received no motion,
Her keel was steady in the ocean.

2. Without either sign or sound of their shock
The waves flowed over the Inchcape Rock;
So little they rose, so little they fell,
They did not move the Inchcape Bell.
- 3 The holy Abbot of Aberbrothok
Had placed that Bell on the Inchcape Rock;
On a buoy in the storm it floated and swung,
And over the waves its warning rung
4. When the Rock was hid by the surge's swell,
The mariners heard the warning bell,
And then they knew the perilous rock,
And blessed the Abbot of Aberbrothok.
5. The sun in heaven was shining gay,
All things were joyful on that day:
The sea-birds screamed as they wheeled around,
And there was joyance in their sound.
- 6 The buoy of the Inchcape Bell was seen
A darker speck on the ocean green:

- Sir Ralph the Rover walked his deck,
And he fixed his eye on the darker speck.
7. He felt the cheering power of spring,
It made him whistle, it made him sing;
His heart was mirthful to excess,
But the Rover's mirth was wickedness.
8. His eye was on the Inchcape float.
Quoth he, "My men, put out the boat,
And row me to the Inchcape Rock,
And I'll plague the Abbot of Aberbrothok."
9. The boat is lowered, the boatmen row,
And to the Inchcape Rock they go;
Sir Ralph bent over from the boat,
And he cut the bell from the Inchcape float
10. Down sunk the bell with a gurgling sound
The bubbles rose and burst around,
Quoth Sir Ralph, "The next who comes to the Rock
Won't bless the Abbot of Aberbrothok "
11. Sir Ralph the Rover sailed away,
He scoured the seas for many a day,
And now grown rich with plundered store,
He steers his course for Scotland's shore.
12. So thick a haze o'erspreads the sky
They cannot see the sun on high;
The wind hath blown a gale all day.
At evening it had died away
13. On the deck the Rover takes his stand,
So dark it is they see no land.
Quoth Sir Ralph, "It will be brighter soon,
For there is the dawn of the rising moon."

14. "Canst hear," said one, "the breakers roar?
For methinks we should be near the shore."
"Now where we are I cannot tell,
"But I wish I could hear the Inchcape Bell."
15. They hear no sound, the swell is strong;
Though the wind hath fallen they drift along,
Till the vessel strikes with a shivering shock,—
"O Christ! it is the Inchcape Rock!"
16. Sir Ralph the Rover tore his hair;
He cursed himself in his despair;
The waves rushed in on every side,
The ship is sinking beneath the tide.
17. But even in his dying fear
One dreadful sound could the Rover hear,
A sound as if with the Inchcape Bell
The devil below was ringing his knell

ROBERT SOUTHEY

153. Comprehension

1. Why was the bell not ringing the day the Rover did his foul deed?
2. What was the purpose of the bell?
3. There is a contrast in stanzas seven and eight. Between what two things is the contrast?
4. When something dark is set against something light it stands out all the darker. The purpose of contrast is always to make something stand out in this way. What is made to stand out by the contrast in stanzas seven and eight?
5. Why wouldn't the next sailors passing the Rock bless the Abbot?
6. What did the Rover do after he had cut the bell?
7. Why did he curse himself?

8. In stanza twelve there are three old-fashioned words (*a*) Pick them out and give them their modern forms (*b*) Two of the modern forms could quite well be used in the poem The third could not Why not?
 - 9 A word which by its sound suggests a real sound is said to be onomatopoeic, *e g* swish, cuckoo, clatter, are all onomatopoeic. Pick out an example of onomatopoeia in the poem
 10. The verse of the poem has a rising rhythm Sometimes there is one unaccented syllable before the stressed one, sometimes two Mark the rhythm of the sixth stanza
 - 11 Indicate the rhyme scheme
 - 12 This is called narrative poetry, because it tells a story Like all good stories, this one is developed stage by stage, there being three main stages If the story were being told in prose it would therefore have at least three paragraphs Divide the poem into these three stages
- 154. Composition**
1. Tell in your own words, in prose, the story here narrated about Ralph the Rover, and the Inchcape Bell It will need at least three paragraphs (See Exercise 12, Section 153) But as you will want to introduce the words spoken by Sir Ralph and his sailors, you will need more
 2. Assume that Sir Ralph was picked up after his vessel sank Retell the story as he might have told it in hospital or on his death-bed

155. Punctuation

After each number below there are two sentences, both containing the same words but having different punctuation Notice that the difference of punctuation produces a

complete difference of meaning. Explain these differences of meaning.

1. (a) I passed him jam, and bread, and butter.
(b) I passed him jam, and bread and butter
2. (a) We met Ronald Joseph and Harry.
(b) We met Ronald, Joseph, and Harry.
3. (a) The books I know do not amount to many.
(b) The books, I know, do not amount to many.
4. (a) What! Have you seen Ethel?
(b) What have you seen, Ethel?
5. (a) They gave me a shilling more than I expected
(b) They gave me a shilling—more than I expected.
6. (a) The pupil said, "No," Miss Andrews.
(b) The pupil said, "No, Miss Andrews."

156. Vocabulary

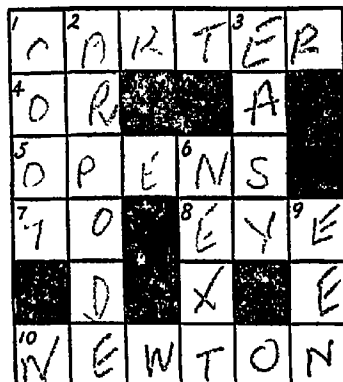
A. Use each of these nouns to fill in the most suitable blank. *error, mistake, howler, blunder, delusion, illusion, fallacy.*

- 1 Many conjuring tricks depend upon optical —.
- 2 The child made a complete — when he described an allegation as a kind of crocodile.
- 3 He suffered under the — that he was a great singer.
- 4 Doreen was quick to detect the — in the argument.
- 5 The sergeant made a bad — when he arrested the baronet in — for the butler.
6. He went on to Alton in — and consequently arrived late.

B. Make sentences of your own to show the different shades of meaning in the following:

1. cold, cool, icy, chilly
2. to extend, enlarge, amplify, augment
3. strong, robust, powerful, stalwart

C Draw your own puzzle, and then solve it by the aid of the clues below

*Across*

1. Man who sells fruit, etc from barrow in street
- 4 Curtail "open"
- 5 Third person singular, present tense, of "to open"
- 7 Preposition in the phrase "to an old age"
- 8 Organ of sight
- 10 Scientist who discovered the law of gravity

Down

- 1 "I come from haunts of — and hern"
- 2 Withstand or resist
- 3 Facile
- 6 Adjective meaning "immediately following"
- 9 Contracted form of "even" sometimes used in poetry

D Compose a crossword of your own, using the same size puzzle. You may vary the blank spaces if you wish, but do not use too many.

E Pair off each idiomatic expression in the left-hand column with one of opposite meaning in the right-hand

column. Use each expression in an interesting sentence of your own

- | | |
|-------------------------------|----------------------------------|
| 1. to publish abroad | in the open |
| 2. on the sly | in all its detail |
| 3. to hold one's tongue | to keep it dark |
| 4. on no account | on paper |
| 5. not to mince matters | to blurt it out |
| 6. having the gift of the gab | by all means |
| 7. by word of mouth | with an ill grace |
| 8. in a nut-shell | to beat about the bush |
| 9. with all one's heart | throw in the sponge |
| 10. never say die | unable to put two words together |

157. Sentence Construction

Without using "and", combine each series of statements into one sentence:

1. He did not succeed. He was too lazy.
2. Mr. Dareye was walking down High Street. He saw a magnificent red pullover. It was exhibited in the window of Newstyle Ltd.
3. The wolf was enraged by his wounds. He lost all sense of caution.
4. Susan will go. Jane goes too. She likes company.
5. The hikers were tired. They had walked many miles. They came at last to a Youth Hostel. The Hostel stood in spacious grounds.
6. Above the bear's head there is a considerable mixture of grey hair. This gives it the "grizzly" appearance. From this it derives its name.
7. The grizzly bear is not only the largest of his kind in America. He is also the fiercest, and most tenacious of life. These are facts well understood by western hunters. Few of them like to meet him single handed.
8. I was anxious to give the poor bird a chance by

putting it in a sheltered place, and feeding it up. Ruskin once did this I set about catching it I could not lay hands on it It was still able to fly a little

- 9 I was reduced to my last shilling I began to think of my mother and friends I had left them behind me
10. The second adventure happened to me in 1703 I must not omit it I was given away in charity to a blind man Indeed this was by mistake The person had heedlessly thrown me into the hat among a penny-worth of farthings This person gave me (All this the Shilling said He was speaking autobiographically.)

158. Agreement of Subject and Verb

A collective noun stands for one collection, and is therefore singular. A verb agrees with its subject in number. Therefore a collective noun takes a singular verb—unless we wish to suggest that the various members of the collection are to be considered as individuals rather than as one collection Should the verbs in the following sentences be singular or plural? Supply verbs and give your reasons.

- 1 There — a majority in favour of the motion
- 2 The class — working very hard
- 3 The team — gone to tea
- 4 The House of Commons — in session
- 5 The jury — undecided
- 6 *Three Men in a Boat* — an amusing book.
- 7 "Lyons" — many restaurants in London
- 8 Half of the school — away with measles
- 9 Each of the questions — to be answered.
- 10 The committee — all present.

159. Instead of setting out the analysis of these sentences in box fashion, we have, to save space, set it out in tabular form on the next page Study the analysis carefully, and then write out the sentences that are here analysed.

SUBJECT			PREDICATE						
	Subjects used	Adjective	Predicate verb	Adjunct to verb	Direct object	Adjunct to object	Complement	Adjunct to Complement	Indirect object
1	We		took		train	the next			
2	We		took	next	train	the			
3	boys	The . . . from next door	slid	down the plank					
4	boys	The . . . from next door	slid	down	plank	the			
5	son	Their	was				seven	only	
6	son	Their only	was				seven		
7	man	this	does live?	In what country					
8	I	Writing with an old pen	made		blots	many			
9	Smith	my neighbour	gave	yesterday	bunch	a wonderful of radishes			me
10	Who		was	in those days?			captain	the of the Endeavour	
11	book	The over there	is				one	the written by Priestley	
12	number	A good of blackbird broods	had been brought off	in the bushes nearby					

162. Speech Training

1. *The Inchcape Rock* may be used for speech training
It lends itself to dramatic treatment in which parts
are allocated round the class
2. The following extract has all the beautiful phrasing
and flowing rhythm of great poetry.

On and on, beneath the dewy darkness, they fled swiftly
down the swirling stream, underneath black walls, and
temples, and the castles of the Princes of the East, past
sluice-mouths, and fragrant gardens, and groves of all
strange fruits; past marshes where fat kine lay sleeping,
and long beds of whispering reeds, till they heard the
merry music of the surge upon the bar as it tumbled in
moonlight all alone

Into the surge they rushed, and *Argo* leapt the breakers
like a horse, for she knew the time was come to show her
mettle, and win honour for the heroes and herself.

Into the surge they rushed, and *Argo* leapt the breakers
like a horse, till the heroes stopped all panting, each man
upon his oar, as she slid into the still broad sea

Then Orpheus took his harp and sang a pæan, till the
heroes' hearts rose high again, and they rowed on stoutly
and steadfastly away into the darkness of the West

(*The Heroes*) CHARLES KINGSLEY

3. Here is a tongue twister

A fly and a flea in a flue
Were wondering what they should do.
Said the fly, "Let us flee!"
Said the flea, "Let us fly!"
So they flew through a flaw in the flue!

4. This, too, will give you a flexible tongue:

Seven young parrots had not gone far, when they saw a tree with a single cherry on it, which the oldest parrot picked instantly. But the other six, being extremely hungry, tried to get it also—on which all the seven began to fight.

And they scuffled

and huffed

and ruffled

and shuffled

and puffed

and muffed

and buffed

and duffed

and fluffed

and guffed

and bruffed

and screamed and shrieked and squealed and squeaked, and clawed and snapped and bit, and bumped and thumped, and dumped and flumped each other—till they were all torn into little bits. And at last there was nothing left to record this painful incident, except the cherry and seven small green feathers. And that was the vicious and voluble end of the seven young parrots.

EDWARD LEAR

5. Finally, here is the advice of the Duchess:

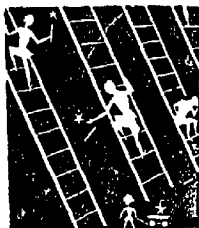
Speak roughly to your little boy,

And beat him when he sneezes:

He only does it to annoy,

Because he knows it teases.

LEWIS CARROLL



Chapter 20

TEST (3)

163. Give a single word to convey the meaning of each of the following

in a piercing or high-pitched way
with disdain (adv)
of unknown authorship
too ready to give in to or gratify
of whimsy
one who writes plays
one who leaves his country for another
an error, as in arguing
to make ample
not permissible

164. Bring out the meaning of these words by using them in sentences of your own

classify	exorbitant	flippant	intermittently
revisory	avaricious	indulgent	derogatory

165. Give brief, but accurate, definitions of these

an impostor	a martinet	a dupe
a bi-linguist	a directory	an aquarium
an immigrant	a dictionary	a synonym

166. Make a list of the prepositional and participial phrases in these sentences, state whether they are adverbial or adjectival, and describe their function. Some of the participial phrases contain certain prepositional phrases. This will make 13 phrases in all

1. In Smith's last over, Johnson hit the ball over the pavilion.

2. They all reached home on Tuesday except Peter Gurney who stayed in London.
- 3 Feeling tired, Joan went to bed.
- 4 The house at the end is occupied by a man working on the underground
- 5 Enraged by his wounds, the wolf lost caution.

167. Name the part of speech of each italicised word, and state its function in the sentence

1. The long carpets rose *along* the gusty floor.
- 2 He walked *along* quite happily.
3. The miners decided to *end* their *strike*.
4. Shall we *strike* this match and *end* our uncertainty?
- 5 *This* book is the *one* I lost
- 6 *One* book is *my* total possession.
- 7 *This* we have seen *before*.

168. Make a box analysis of each of the following sentences.

1. Helen played most brilliantly.
2. It is a book of considerable length
3. The man on the wing neatly passed me the ball.
- 4 How did you find the answer?
- 5 With what vehemence he delivered his speech!
- 6 Always finish the exercise with a smile

169. State what part of the verb "to write" is used in each of these sentences.

1. They were writing this exercise at the time.
- 2 Writing with a crossed nib, I did not do myself justice
- 3 Your writing is certainly deplorable.
- 4 I enjoy writing letters
5. I like to write amusing letters.
6. Written like that, the sentence is incorrect.
7. Writing letters can be amusing.

- 8 I have little leisure for writing
- 9 To write a novel was his great ambition.
- 10 He preferred written work to oral

170. Turn these sentences into the passive form.

1. The conjuring trick completely baffled us
- 2 We obtain straw hats from Luton
- 3 I cannot accept your offer
- 4 Before the storm overtook them they brailed their tent
- 5 In the last couple of minutes the centre-forward scored a goal for the school

171. Give this story its correct punctuation and paragraphing.

a frenchman was congratulating a young english woman who had just swum the channel my congratulations miss britain it was a great foot of yours he said a great feat monsieur corrected the young woman then you have swum the channel two times miss britain

172. Mark the rhythm of these lines of verse and add further lines of the same rhythm to complete the rhyme scheme indicated

- | | | |
|----|---|---|
| 1. | Then downwards from the steep hill's edge | a |
| | They tracked the footmarks small, | b |
| | And through the broken hawthorn hedge | a |
| | | b |
| 2. | O for boyhood's painless play, | a |
| | Sleep that wakes in laughing day, | a |
| | Health that mocks the doctor's rules, | b |
| | . . . | b |
| 3. | And the cheers, and the jeers | a |
| | Of the young muleteers | a |
| | | b |
| | | b |

173. Write two paragraphs of strict unity, choosing your topic sentences from the list below. Make one paragraph begin with the topic sentence chosen, and the other end with the one chosen.

- 1 The absent-minded man did some remarkable things.
2. Wireless is a great boon to modern man.
3. Harnessing atomic energy for industrial purposes will have far-reaching consequences
- 4 Sometimes the shape of the fuselage provides the most obvious means of distinguishing aircraft.
- 5 This was the worst feature of the whole matter
- 6 Never has a country scene more stirred my imagination.

174. One day there was a traveller in the woods of California, in the dry season, when the Trades were blowing strong. He had ridden a long way, and was tired and hungry, and dismounted from his horse to smoke a pipe. But when he felt in his pocket he found but two matches. He struck the first and it would not light. "Here is a pretty state of things!" said the traveller. "Dying for a smoke; only one match left, and that certain to miss fire! Was there ever so unfortunate a creature?" and yet," thought the traveller, "suppose I light this match, and smoke my pipe, and shake out the dottle here in the grass—the grass might catch on fire, for it is dry like tinder; and while I snatch out flames in front, they might evade and run behind me, and seize upon yon bush of poison oak; before I could reach it, that would have blazed up; over the bush I see a pine tree hung with moss; that too would fly in fire upon the instant to its topmost bough; and the flame of that long torch—how would that trade wind take and brandish that through the inflammable forest! I hear this dull wood roar in a moment with the joint voice of wind and fire. I see myself gallop for my soul,

and the flying conflagration chase and outflank me through the hills, I see this pleasant forest burn for days, and the cattle roasted, and the springs dried up, and the farmer ruined, and his children cast upon the world. What a world hangs upon this moment!" With that he struck the match and it missed fire "Thank God!" said the traveller, and put his pipe in his pocket.

(*The Two Matches from Fables*) R. L. STEVENSON

- 1 Divide this story into three paragraphs
- 2 Give a title to each paragraph to show its topic.
- 3 If you have paragraphed the story correctly, you will notice that the concluding paragraph is very short Try to explain why this brevity is so effective.
- 4 There is one quite short sentence that gives us the point that the story is intended to illustrate Which is it?
- 5 Now give the story a title that will indicate the real point of it
- 6 When we build up a series of ideas to an impressive height, to press home the point, our writing is said to reach a climax. Where in the story is the climax reached?
- 7 The traveller's thoughts might be said to illustrate the proverb beginning, "A small leak . . ." Finish the proverb
- 8 From the second half of the story find a single word meaning each of the following
 - to wave about
 - that may be burned (adj.)
 - a great fire
 - to have side overlapping that of someone
9. Write a short story entitled "Castles in the Air". Over the page is an outline, or you may prefer to use your own ideas. Paragraph your story carefully.

Farmer—load of eggs for market—sits thinking about the price they will fetch—will buy more poultry with the money—more eggs—still more money—will buy breeding pigs—litters—more money—gradually builds up dreams of a vast, well-stocked farm—suddenly realises has driven into ditch—castles crash.



Chapter 21

END OF THIRD TERM

175. *Spelling-bee* Only the Question Master is allowed to keep the book open.

explanatory	discernible	intermittently
participle	disquieting	commissionaire
mischievously	skilfully	impermissible
brusquely	successfully	immigrant
lenience	gramophone	authoritative
anonymous	handkerchief	permanently
Shakespeare	amiable	quarrelsome
penguin	honorary	scepticism
apposition	Elizabethan	synonymous
fulfilment	mechanical	Mediterranean

176. Give one word beginning with "T", or any other letter that may be chosen, to represent each of these

a poet	an inventor	an insect
a musician	a country	a fish
an abstract noun	a capital city	an animal
a collective noun	a kind of cloth	a statesman
a movement verb	a film actor	a publisher

177. To what characters in literature do the following refer?

- 1 The girl who followed a white rabbit
- 2 The boy who hid in an apple barrel
- 3 The seaman who shot an albatross
- 4 The animal who disguised himself as a washer-woman

5. The boy whose kidnapping was arranged by his uncle
6. The boy who asked for more
7. The man who cleaned out the Augean stables
8. The man that a whale swallowed
9. The girl who went to sleep with a clothes peg gripping her nose
10. The man who accompanied a shooting party in a wheel-barrow

178. Complete the following proverbs.

- | | |
|--|---------------------------------|
| 1. March comes in like a lion . . | 6. . . . and you'll be defiled. |
| 2. Ill news . . | 7. Ne'er cast a clout . . . |
| 3. . . . that quarrels with his tools. | 8. . . . calls the tune |
| 4. . . . but it pours. | 9. . . . he'll take an ell. |
| 5. . . . nine points of the law. | 10. . . . clutches at a straw. |
| | 11. . . . the one-eyed is king. |
| | 12. Strain at a gnat . . . |

179. Give a single adverb equivalent to each of the following phrases:

with modesty	with thoroughness	with ire
with bashfulness	with success	with resolution
with boldness	with politeness	with deliberation
with anger	with arrogance	with discretion
with nonchalance	with decision	with injustice

180. Name:

- | | |
|----------------------------|-------------------------------------|
| 1. five spices | 9 six infectious diseases |
| 2 five army ranks | 10. four floor coverings |
| 3 five naval ranks | 11. eight sweet-smelling flowers |
| 4. five air-force ranks | 12. six kinds of storms |
| 5. five titles of nobility | 13. seven fuels |
| 6. five very light things | 14 the seven colours of the rainbow |
| 7. five drinking vessels | |
| 8. five obsolete weapons | |

- | | |
|-------------------------|------------------------------|
| 15. five kinds of roads | 18 seven metals |
| 16 five brittle things | 19 seven farm animals |
| 17. six precious stones | 20 five symbols of authority |

181. Explain each of these "blue" terms and then compile a similar list of as many "white" terms or "red" terms as you can

- | | |
|---------------------------------|-------------------|
| 1 blue bag | 7 rowing blue |
| 2 bluebottle | 8 blue Persian |
| 3 blue blood | 9 bluebeard |
| 4 true blue | 10 blue ensign |
| 5 a fit of the blues | 11 blue print |
| 6 Blue Riband (of the Atlantic) | 12. blue stocking |

182. These are the names of characters in well-known books. In what book does each appear? Name the author.

- | | | |
|------------------|----------------|----------------|
| Pip | Front de Boeuf | Dr Watson |
| Sydney Carton | D'Artagnan | Little Nell |
| Gerard | Peter Quince | Miss Murdstone |
| Long John Silver | Sancho Panza | Salvation Yeo |

183. Pair off each idiomatic expression in the left-hand column with one of synonymous meaning in the right-hand column:

- | | |
|--------------------------------------|--------------------------------|
| 1. to heave in sight | in the main |
| 2. all things considered | to bear in mind |
| 3 by and large | to appear on the horizon |
| 4. to engross one's thoughts | when all is said and done |
| 5 to catch one's eye | to turn a deaf ear to |
| 6. to take note of | to be uppermost in one's mind |
| 7. taken up with | to attract one's attention |
| 8 the mind running on other things | to keep a sharp look-out |
| 9 to refuse to hear | intent upon |
| 10. to have all one's wits about one | one's thoughts being elsewhere |

184. Form an adjective from each of these nouns

circle	machine	table	congratulation
rectangle	term	regiment	revision
addition	electricity	theory	hilarity
division	hope	comedy	evasion

185. Give an antonym for each of these, without adding prefixes

take	inhale	famous	retard
build	monotonous	calm	sly
approach	hostile	transparent	credulous
hinder	belief	prim	futile
attack	ahead	enthusiastic	steep

186. Give the smallest whole of which each of these is a part; e.g. twig is a part of a branch, rather than of the larger part, a tree.

twig	nib	window	mesh
stamen	toe	drawer	preface
wing	saddle	aisle	oesophagus
stanza	book	propeller	fetlock
lock	teeth	sob	this exercise

187. Rearrange these words into two equal groups, the one containing words of a good or appreciative meaning, and the other containing words of a bad or derogatory meaning.

notorious	economical	firm	bigoted
famous	miserly	obstinate	religious
suspicious	fervent	eager	genial
vigilant	fanatical	rash	flippant
flag-waving	obedient	content	leader
patriotic	cringing	complacent	demagogue

188. Goods manufactured in France are of French make. State of what make goods made in each of these places would be.

Spain	Holland	The Orient	Peru	Naples
Paris	Cuba	Cornwall	Portugal	Florence
Wales	Burma	Vienna	Harrow	Genoa
Malaya	Turkey	Mexico	U S S R	Moscow

189. This game consists of substituting for A, B, C, D, etc. a word or phrase which will serve to connect the word in the left-hand column with the corresponding word in the right-hand column. The first two have been done for you.

Raphael	A (Painter)	Van Dyck
Falstaff	B (Shakespeare)	Brutus
Shakespeare	C	G B Shaw
Lindbergh	D	Mollison
Napoleon	E.	Hitler
Eisenhower	F.	Foch
London	G.	Moscow
Prime Minister	H	Foreign Secretary
Mr. Pickwick	I	Snodgrass
Trees budding	J.	Lambs gambolling
Crackers	K	Turkeys
Author	L.	Book in the shops

190. Answer these general knowledge questions.

1. Explain the fact that a blanket keeps you warm in bed, yet if wrapped around ice will keep it from melting
2. Wolves travelling in a pack spread out when moving over thin ice. Suggest how this practice grew
3. What is the price of the cheapest motor-car you can buy today?
4. What is the circulation of the largest Sunday newspaper?

- 5 Explain roughly the nature of atomic energy.
6. If matter cannot be utterly destroyed, what happens to a piece of paper when it is burnt?
7. What are the latest air records, (a) for speed, and (b) for altitude?
8. What has Icarus to do with aircraft?
- 9 What is the purpose of streamlining in car design?
10. Suggest one main reason for saying that a coal fire is (a) extravagant (b) unhygienic (c) unreliable.

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without sleep, racking his brains all the while to determine how he might give the necessary lift to the distressed and degraded masses. With such a conflagration in his volcanic heart, he reached the southernmost limit of India, paid his homage to the goddess Kanyā Kumārī at Cape Comorin, and swam across to a neighbouring rock cut off entirely from the mainland. Seated in the absolute solitude of the rock and surrounded by the dashing waves of the ocean all about him, he looked at the mainland and visualized the whole of India before him—India filled with the agonies of millions of human hearts. A spasm of intense love, boundless sympathy and infinite despair squeezed his mighty mind into a spell of utter silence, and in the midst of that breathless silence, spiritual intuition flooded his heart with light, in which he saw clearly and unmistakably the path that he was to tread. The real self of India stood revealed before his eyes. The potency of her age-old culture as also the immediate causes of her present degradation became plain to him. The nation appeared to be a sleeping leviathan, and all that it required to stand on its feet was a spiritual awakening. And it became equally clear to him how he was to rouse it from its disgraceful lethargy. Rising from his seat, with a fullness of heart he left hurriedly the blessed spot, which he had found after years of painful and abortive search. He proceeded, through Ramnad and Pondicherry, to the capital of the nearest presidency, Madras, in order to launch forthwith his plan of action.

Here he drew round him a band of selfless and enthusiastic young men and fired them with the ideal of dedicating themselves entirely to the service of the motherland. These ardent disciples took up the noble cause with unstinted devotion, worked under the direction of the Swami, and remained faithful to him up to the end of their lives. In this great city of the South, teeming with intellectual and energetic people, the Swami announced his resolution of carrying a mission to the West.

About four months back, he had heard of the Parliament of Religions to be held in 1893 at Chicago, U S A , in connection with the World's Fair. It was before this august assembly of the chosen representatives of different religions that he desired to unburden his soul. He was firm in his conviction that if the Hindus were to rise to the heights of glory, it was absolutely necessary that the faith of the ancient *rishis* should be made dynamic, Hinduism should become aggressive. He thought that he was duty-bound to place before the world the spiritual treasures of Hindu India, which had been lying hidden in caves and forests, temples and religious seminaries since the heyday of Buddhist and Hindu evangelism. The invidious exclusiveness of the Hindus, giving rise to such words as 'Mlechchha' and 'Yavana' echoing the sense of the Christian's 'Heathen' and the Muslim's 'Kafir,' belied the essential catholicism of the original Hindu scriptures. Their fanatic zeal in walling up their creed, lest it should be defiled by a

foreigner's breath, appeared to him to be a 'Himalayan blunder,' arising out of a monstrous perversion of the universal teachings of the Upanishadic seers. And he believed that it was this reprehensible Hindu idea of untouchability, victimizing by vanity and hatred other races and communities as much as the different strata of its own society, that, like an original sin, had brought upon the head of this nation the burden of its untold miseries. He, therefore, resolved to expiate a part of this sin by overriding the traditional barrier and carrying the message of Hindu India across the seas. He was, moreover, convinced that a free and honourable exchange of ideas and ideals between the East and the West was a desideratum of the age. It would certainly go to benefit both the hemispheres. Dissemination of the spiritual ideas and ideals of India among the advanced nations of the West would surely raise this land in the esteem of the outer world, and also quicken the peoples of the earth with new life and new visions. He felt that the time was ripe for the world to hear and ponder over his Master's message of Universal Religion, for this, he believed, would go a long way to lift humanity above the morass of heretical doubts and sectarian dissensions. A favourable response from the West would, moreover, stir up the self-consciousness of the Hindus, who were wavering between paralysing bigotry and frantic imitation of the Occidental nations. This would break both the spell of torpor of the conservative masses and the spell of cultural hypnotism of the

modern intelligentsia, and inspire both the wings to work for a complete rejuvenation of the land. His path, therefore, for reviving India and ushering in an epoch of Hindu renaissance coincided thoroughly with the path along which he was to proceed to help entire humanity out of its present welter of cultural ideals. And this path led him towards the Parliament of Religions at Chicago, which appeared to him to be the fittest forum, decreed by Providence, for introducing to the world the hoary ideals of the Hindu *rishis*.

Vivekananda's towering personality, vast and varied range of knowledge, great command over English and Sanskrit, unusual powers of repartee, sparkling wit, above all, his patriotic fervour and beaming spirituality, made a deep and lasting impression in Madras and Hyderabad. People of all ranks flocked to hear his illuminating discourses and volunteered to help him through his mission in the West. His young and enthusiastic disciples went about the cities and collected the necessary money for his journey. Meanwhile, the Swami was glad to receive a favourable hint from his intuition, which convinced him of Divine sanction of his contemplated line of action. He also sought for and obtained, through correspondence, benediction of the Holy Mother before he finally decided to sail for America. Instead of sailing from Madras as arranged, he had, however, to go up to Rajputana on an urgent call from the Maharaja of Khetri and thence to proceed to Bombay to take the boat for America.

En route to Bombay he met two of his brother-disciples, Brahmananda and Turiyananda, at the Abu Road station, where he halted for a few days. The Swami's attitude and talks revealed to his brothers the tumultuous emotions that were about to break through the walls of Vivekananda's heart and sweep over the earth in a torrential rush. Addressing Turiyananda he said, "Hari Bhāi, I cannot understand your so-called religion! But my heart has grown very much, and I have learnt to feel (for others). Believe me, I feel it very keenly!" These were not empty words. They proceeded from the depths of his heart. As he uttered these words, there was a profound expression of sadness and intense emotion through his entire being. After releasing a fragment of his deep-seated feelings for suffering humanity through these few words, he sat silent for a while and tears streamed down his cheeks. The brother whom he had addressed said long afterwards to a group of interested listeners, "You can imagine what went through my spirit when I heard these pathetic words and saw the majestic sadness of Swami: 'Are these not,' I thought, 'the very words and feelings of the Buddha?' And I remembered that long ago, when he had gone to Bodh-Gaya to meditate under the Bodhi tree, he had had a vision of the Lord Buddha, who entered into his body. I could clearly see that the whole suffering of humanity had penetrated his palpitating heart. Nobody could understand Vivekananda unless he saw at least a fraction of the volcanic feelings which were

in him. . . It was his rending sympathy which made him often shed tears of burning blood . . . Do you think that these tears of blood were shed in vain? No! Each one of these tears, shed for his country, every inflamed whisper of his mighty heart, will give birth to troops of heroes, who will shake the world with their thoughts and their deeds "

TORRENTIAL RUSH

With an unbearable agony in his heart for the appalling misery of his dear motherland, and impelled by an inner urge to work for her salvation through a healthy and honourable cultural contact with the outer world, Vivekananda rushed out of India, alone and unfriended, relying absolutely on the Divine Will. The extremely exclusive and walled-up life of the Hindus, originating probably in the middle ages as a safeguard against Moslem aggression, had not been accustomed to sea-voyage for centuries. Their social laws would not permit them to stir out of their land. Delinquents were punished with social ostracism or even excommunication. The prohibition had obviously outlived its purpose and remained to clog the wheels of progress in the modern days of easy communication and exchange of thoughts and ideals between different countries. It is significant that Vivekananda had to overstep this social barrier right at the start on his chosen path of action. He had also to suppress even the instinctive craving of a Hindu monk for seclusion and for holy places of pilgrimage. Was not the

entire world a sacred manifestation of the Divine? Was not man behind all shades of complexion equally holy as an expression of the Lord? With such a universal and deified outlook, and defying the anachronistic and meaningless restrictions of the Hindu society, he left the shores of Bombay on the 31st of May, 1893

He proceeded to America along the Pacific route. What little he had occasion to see of China and Japan convinced him of the existence in both the countries of an undercurrent of spiritual thoughts that had flowed out of India in days long gone by. This made him visualize the glorious days of ancient India. But the present wretchedness of his motherland stood out in bold relief against the prosperous scene of modern Japan, and this lacerated his aching heart. With reverential regard for the past, intense sympathy for the present and a vague and intuitive hope for the future of India, he crossed over to America.

He landed in Vancouver and thence proceeded straight to Chicago by train. The World's Fair burst before his eyes like a dazzling epitome of Western civilization. A very high standard of neatness, precision and organized skill, miracles wrought by machines, amazing harmony between utility and aesthetics, splendid display of riches and articles of luxury—all these combined to present before his wondering eyes a spectacular show of the New World at the height of its glory. Men and women in immaculate costumes and with polished manners filled the

enclosure on all sides. His imaginary picture of the West faded before the magnificent panorama of Western life. He felt, admired and stood stupefied before the glorious grandeur of Occidental culture and bowed his head before the persevering zeal of the nations that had worked for centuries to evolve it.

The painful contrast of this picture with that of his motherland filled with poverty and squalor pierced his tender heart. With a gaping and hidden wound in his heart, he roamed about in the Fair and made necessary enquiries about the Parliament of Religions. He was surprised to hear that none but duly authorized delegates could think of addressing the august assembly, and he was utterly dismayed to learn that the time for enrolling new delegates had already expired. His impetuous soul had rushed him out of India without caring even to equip him with necessary information. The simple child of spiritual India, trusting in nothing but the Divine Will, knocked at the gates of the thoroughly organized Parliament of Religions and found that it was not to be opened to one who had no charter from any recognized Society. Cold waves of depression benumbed the disillusioned monk. However, he pulled himself up quickly, gave up the idea of speaking in the Parliament and turned his mind to see as much of the country as he could afford to do.

Victimized by sharks almost at every step of his journey, he had come to the end of his resources. Moreover, he had not provided himself adequately

against the severities of the approaching winter. He cabled for help to his Madras disciples and also applied for a grant to an organized Society. Unfortunately the head of the Society communicated his uncharitable wish by the cryptic message, "Let the devil die of cold!" He, however, remained unruffled, resigning himself completely to Divine dispensation and wrote to a disciple, "I am here amongst the children of the Son of Mary, and the Lord Jesus will help me." Hearing that living was comparatively cheap in Boston, he started immediately for that city. In the railway train, luckily, he met an American lady, who with overwhelming sympathy invited him to her house in Boston and introduced him later to Professor Wright of the Harvard University. The professor was so much impressed by the Swami's talks that he told him plainly that if he required any credentials for the right of addressing the Parliament of Religions, then surely the sun must require credentials for the right of shining. Dr. Wright furnished the Swami forthwith with a very strong letter of introduction to one of his friends, who happened to be the chairman of the committee for selecting delegates to the Parliament. The tone of the letter can be felt through the following sentence, "Here is a man who is more learned than all our learned professors put together." Armed with this letter and encouraged by a reviving hope, the Swami went back to Chicago. He arrived late at the station and did not know where to go, and as a matter of fact, he had to spend the night in an empty box on

the station premises, as he had lost the address of the committee. Next morning he went about the city in search of his destination. After a weary and fruitless endeavour, he sat down exhausted in the street, when a generous lady from the opposite house stepped out, almost like a godsend, and proceeded to help him out of his difficulty. With her help he got himself enrolled without delay as a delegate to the Parliament of Religions and lodged with the other Oriental delegates.

Thus, fleeced by swindlers all along his route, stranded amidst people rolling in wealth and luxury and knocked out by the rigid rules of the Parliament, the Swami at long last was rolled back by a combination of propitious circumstances to the very place and position for which he had come all the way from India. Through the initial rude shocks followed by pleasant surprises, however, he felt the touch of the Divine hand that appeared to be leading him surely and steadily towards a great goal.

The Parliament of Religions commenced its first session on the 11th of September. The Swami's majestic appearance expressive of a virile manhood, combined with his strikingly attractive apparel, made him conspicuous among the Oriental delegates. He waited till the end of the day to take the last turn of making a short speech by way of announcing himself before the great assembly. As he rose to speak, admiring and curious eyes were fixed upon the stately figure of the Swami, with black hair, large and lustrous eyes, red lips and olive complexion set off by a big

yellow turban, and flowing ochre robe, drawn in at the waist by an orange cord. He opened his lips to accost the audience endearingly as "Sisters and brothers of America," and he was overwhelmed by deafening cheers from all corners of the hall. Silence followed, and Vivekananda poured out his heart. Bereft of cold formalities, rigid dogmas, and hollow, stilted or illusive phraseology, his artless and spontaneous speech proceeded from the fullness of his heart and verily 'he spake like one in authority'. The surging stream of spirituality, of endless love for God and deified humanity, of universal faith in all religions—the stream that had had its birth on the snow-capped heights of the heavenly life of Ramakrishna and had descended to the immaculate heart of his chosen disciple, suddenly broke through all barriers and gushed out in a torrential rush of apostolic love and wisdom. The house was flooded by waves of spirituality. The enraptured audience, listening to the age-old message of unbounded catholicism of the Hindu seers, saw new light beyond the misty hedges of sects, communities, churches and denominations. Many eyes were opened, many souls were stirred, and the speaker was greeted with a fitting and unique ovation.

Until the final session of the Parliament on the 27th September, he delivered ten or twelve speeches, through which he acquainted the house with the lofty ideas and ideals connected with various aspects of Hinduism, and also with his central theme of Universal Religion based on the findings of the Vedic seers. In

the inspired utterance with which he concluded his address at the final session, one sees a revelation of the spirit of Ramakrishna, and gets the key-note of Vivekananda's message to the West. He declared with all the emphasis that he could command: "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to the law of growth . . . If the Parliament of Religions has shown anything to the world, it is this. It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of his resistance: 'Help and not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'"

Whatever might have been the object of convening the Parliament, surely, none of the organizers could expect that a person emerging out of the depths of Asiatic heathenism would galvanize the audience in such a way by a more liberal, accommodating and rational view of religion than any of the erudite sponsors of sectarian churches present in the assembly could ever dream of. It was really Vivekananda who

breathed a spirit of universalism into the Parliament and immortalized it as a monumental endeavour for tolerance, peace and amity among the religions of the world. He raised the Parliament from a mere symposium of diverse and divergent views about religion to the dignity of a magnificent forum through which the world was enlightened on the glorious concept of Universal Religion. It was indeed his own contribution that enabled him to compliment the land of the Parliament of Religions with the following words: "Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlour-meeting. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion."

His clear and impressive exposition, combined with his all-embracing love and prophetic vision, elicited from the American press a chorus of admiring and reverential applause. *The New York Herald* frankly announced him as "undoubtedly the greatest figure in the Parliament of Religions," and added "After hearing him we feel how foolish it is to send missionaries to this learned nation." *The Boston Evening Transcript* said by way of depicting the magnetic influence of the Swami: "He is a great favourite at the Parliament from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded; . . . At the Parliament of Religions they used to keep Vivekananda until the end of the programme, to make people stay till the end of

the session . . . The four thousand fanning people in the Hall of Columbus would sit smiling and expectant, waiting for an hour or two of other men's speeches, to listen to Vivekananda for fifteen minutes " Thus by the unqualified eulogy of a host of journals the Hindu monk was advertised through the length and breadth of America

The unauthorized and unrecognized intruder in the Parliament of Religions, the nondescript stranger in a peculiar garb and with an almost empty purse, the innocent target of mob curiosity and the object of sympathy of a few generous souls blazed forth suddenly like a meteor before the American society, which rushed to lionize him in all possible ways The doors of the rich, the learned, the religiously disposed were flung open to him, and he was overwhelmed by the reverential courtesy and luxurious hospitality of his admiring hosts The Hindu monk with his bleeding heart for his poor motherland did, however, survive the shock of recognition and honour He worked hard for his noble mission and spent every ounce of his energy in enlightening the citizens of the great republic on India, her glorious hoary culture and her present state of harrowing misery His days were spent in talks and discourses in parlours and public places, and in keeping hundreds of engagements with interested people who would flock to him from different quarters.

For a time he placed himself under a lecture-bureau and toured through a number of important cities including Chicago, St Louis, Detroit, Boston,

Washington and New York At Boston he courted the displeasure of the audience by his scathing criticism of certain aspects of Western life He had analysed Western civilization, assessed both its bright and dark sides and had been considerably frank, bold and enthusiastic in placing before all the findings of his investigations While writing to Indian friends and disciples, he would pay glowing tributes to the American's love of liberty, economic policy, industrial organization, educational system, devotion to progress of science, museums and art-galleries and thoroughly organized social welfare work on scientific lines Again, while addressing the American public, he would vehemently denounce the shady aspects of Occidental society, characterized by national vanity and selfishness, breathless race for luxury, religious and cultural intolerance, economic exploitation of the weak, political intrigues and violence He was pre-eminently a teacher of mankind, and as such he could hardly afford to humour his audience at the cost of truth Spiritual teachers of mankind cannot placate people for cheap popularity, rather they face opposition, inquisition and even crucifixion, for trying sincerely to correct the ways of the Pharisees and the Sadducees Perversity bred of ignorance and plethoric egotism, is engrained in the nature of the unspiritual man, and spiritual Masters have to pay heavily for it Vivekananda's plain-speaking, too, instead of being an eye-opener, wounded the national vanity of his Boston audience, irritated for a while the press and gave a handle to

jealous partisans bent upon mischief. The Swami, however, remained unperturbed, paid no heed to the reactionary wave of indignation and looked with compassion upon the agents of mischief

At Detroit he broke away from the lecture bureau and proceeded independently on his lecturing tour through a number of cities. Ultimately he settled in New York with a band of earnest souls around him, and held with them regular classes on Jñāna-Yoga and Rāja-Yoga, that is, a system of Hindu metaphysics and Hindu science of practical religion. Of the devoted American followers who remained faithful to him up to the end of their lives, mention may be made of the following: Miss Greenstidel (afterwards Sister Christine), Miss S. E. Waldo (afterwards Sister Haridasī), Mr. and Mrs. Francis Leggett and Mrs. Ole Bull. Miss Josephine MacLeod, who is still alive, also belongs to this group. There were some other enthusiasts who had to be rejected by him after a while for their inordinate craving for occult powers. However, in New York, his first course lasted from February to June, 1895, and about this time he had finished dictating to Miss S. E. Waldo his illuminating treatise on Rāja-Yoga, which was valued as much by scholars like the American philosopher William James as by spiritual aspirants like Count Leo Tolstoy of Russia.

In the summer of 1895 the Swami retired with nearly twelve devoted disciples to a quiet hill-retreat, the Thousand Island Park, on the bank of the river St. Lawrence. It was here that he converted his philo-

sophical seminar into a full-fledged hermitage and initiated his disciples into the discipline of *āśrama* life by way of a temporary experiment. The Swami applied himself exclusively to watch and help the spiritual growth of each of the individuals and to instil into them all the fundamental ideas and ideals of religious life. Each day the Swami's "Inspired Talks" opened a new vista of noble thoughts and sentiments, and his closer spiritual contact went to chasten and exalt the lives of the earnest group of spiritual aspirants. It was here that he released before his disciples his thoughts and sentiments about his Master, Ramakrishna.

In September, 1895, he went over to England, *via* Paris, for a change on grounds of health, but instead of taking rest, he worked hard for his mission. About this time he had the satisfaction of writing to a Madras disciple "In England my work is really splendid." The English people, he observed, were slow to receive new ideas, but once they grasped anything they had the tenacity of clinging to it for life. Moreover, he felt that the British nation with its far-flung empire was a fit medium through which he might broadcast his ideas all over the world. During his short stay in England, the Swami's magnetic personality and illuminating discourses made a great impression upon many, and won the esteem even of learned and aristocratic circles, and the English press went so far as to honour him as a spiritual teacher of the order of Buddha and Christ.

Towards the end of 1895 he returned to America

for a brief sojourn of about three months. Besides conducting his regular classes in New York, he went through a whirlwind course of lectures before learned audiences like the Metaphysical Society of Hartford, the Ethical Society of Brooklyn and the Philosophical Seminar of Harvard, as well as before the general public in various places in New York, Boston and Detroit. About this time a young Englishman, J. J. Goodwin, dedicated his life entirely to the Swami's service. It was the devoted application of this idealistic stenographer that went to preserve the later lectures of Vivekananda. In February, 1896, the Swami introduced Ramakrishna to the New York public through his brilliant discourse on "My Master." The most important business of the Swami during this period was the consolidation of his American work by organizing the Vedānta Society of New York under Francis Leggett as its President.

Thus placing his mission in America on a permanent footing and writing to one of his brother-disciples, Saradananda, to come and take charge of the New York centre, he left for London by the middle of April, 1896. Saradananda, who had already arrived in London, took necessary instruction from the Swami and proceeded to New York by the end of June. The Swami again applied himself vigorously to do some solid work in England through public lectures as well as through regular classes on Vedānta philosophy. This time he became intimate with the old and venerable Indologist of Oxford, Max Muller, and attracted

a band of staunch followers like Miss Margaret E. Noble (later Sister Nivedita), Mr. and Mrs. Sevier and Miss Henrietta Muller. With the Seviers he spent about a couple of months on the Continent. The Swami stayed for a while in the bracing climate of Switzerland in order to refresh his tired nerves, went to Germany to meet, on invitation, Paul Deussen, the great Vedāntic philosopher of Europe, and then returned to England, visiting Holland on the way. The sublime Alpine scenery of Switzerland suggested to the Swami the idea of establishing on the heights of the Himalayas a monastery where his Eastern and Western disciples might find a suitable place for union. The Seviers took up the idea and made it their life-work to give it a practical shape. By the end of December, 1896, the Swami left the shores of England, made a short stay in Italy and then proceeded to India. The Seviers accompanied him to spend the rest of their lives in India, devoting themselves exclusively to spiritual practice as well as to work out the Swami's idea about the Himalayan monastery.

REVITALIZING THE RELIGIONS

Thus Vivekananda spent more than three years of the best part of his life in America and Europe and exhausted himself physically by his Herculean endeavour at broadcasting the spiritual message of his Master and gleaning at the same time whatever the Western civilization might contribute towards the rehabilitation of his dear motherland. Besides familiar-

izing thousands of Westerners with the precious contents of Hinduism and thus indirectly raising India in their esteem, the Swami convinced them of the necessity of the essentials of religion, held up before them the rationale behind all faiths and made them alive to the paramount need of transcending sect-bound thoughts for realizing the glorious ideal of Universal Religion

He acquainted his Western audience with the Faith of the Hindus rooted in the oldest of scriptures, the Vedas, he told them about the impersonal character of its teachings, its universal message of unbounded catholicism, its presentation of various readings of Divinity, monistic, qualified monistic and dualistic, and also about various kinds of religious practice grouped under four fundamental types, namely, Jñāna-Yoga, Rāja-Yoga, Bhakti-Yoga and Karma-Yoga, covering the entire range of human tastes, temperaments and capacities. He explained to them the doctrine of *karma* and rebirth and enlightened them on the Hindu idea of salvation through the realization of one's identity with the Absolute. Then by his rational exposition he showed how the Hindu view of religion could stand the severest scrutiny of reason and exist in perfect amity with the findings of science. Above all, he laid special emphasis on the fact that the broad and liberal message of Vedānta contained the science of all religions that might enable the world to realize the essential unity underlying them all and to stand united on the magnificent pedestal of Universal

Religion He made them aware of the fact that Hinduism possessed the golden bond that might unite all the different churches of the world without dwarfing or mutilating the individuality of any. He showed how the findings of the Upanishadic seers regarding the fundamental verities of life and existence were perfectly non-denominational in their character, and these could be assimilated by all sections of humanity in order to secure their faith in their respective creeds against the aggressions of critical reason and also to liberalize their outlook on all other religions. Ramakrishna, through his vast and deep realizations, had discovered this fact long ago, and it was the Master's supreme discovery that was announced to the world by the trumpet voice of his illustrious apostle. The Swami was firm in his conviction that resuscitation of the lofty and catholic message of the Upanishads would bring about Hindu renaissance and concomitantly place all the religions of the earth on a sound basis and tie them up in a bond of fellowship. Thus Hindu renaissance, according to the Swami, would herald the advent of Universal Religion.

The Swami derived from the Hindu scriptures, illumined by his Master's and his own realizations, a highly rational view of religion suited admirably to the intellectual demands of the modern age. By his presentation the West learnt to look at religion from an altogether new angle. The Swami's definition of religion as "the manifestation of the Divinity that is already in man" went surely to clear a mass of pre-

judice against religion. According to him, religion is a growth from within till one reaches the last stage of human evolution, when the individual realizes within his own self all his dreams of perfection and absolute freedom, and discovers the kingdom of heaven that has been lying all the time within the heart. Since evolution presupposes involution, the evolving man must have within himself the potentiality of perfection, which he is trying to manifest consciously or unconsciously through all his thoughts and endeavours. When man conquers his inner nature, he becomes perfect, "even as the Father in heaven is perfect," and finds God, the ever-free Master of nature, the living ideal of perfection and absolute freedom, as the essence of his own being. When one attains such a state, he is said to be religious. Hence did the Swami say, "Religion is neither in books, nor in intellectual consent, nor in reason. Reason, theories, documents, doctrines, books, religious ceremonies are all helps to religion; religion itself consists in realization." Thus, instead of laying stress merely on authority, tradition and dogmas, instead of clouding the issue with supernaturalism, instead of making any peremptory demand on the credulity of people regarding things and ideas unwarranted by scientific knowledge and positivistic common sense, the Swami presented religion as a perfectly 'natural and normal element of human life'. Such a rational concept of religion accords completely with modern thoughts voiced so clearly by John Haynes Holmes of Chicago through the statement: "Religion

is a natural and normal element of human life. It is not supernatural in any sense of revelation. It is not a superstition in any sense of fraud or fiction. It is simply the experience of human nature in the higher ranges of its activities."

The Swami further pointed out that religion is not only a natural and normal element, but also a universal phenomenon of human life. He observed that the craving for perfection, for infinite life, bliss and knowledge is a deep-rooted instinct of man. Man is impelled by his very nature to strive ceaselessly for freedom from all forms of bondage, his inner nature does not permit him to remain permanently blind to the vanity of the world, and as soon as he visualizes the unreality of material nature, he is urged from within to find an everlasting rock of existence for his own security and relief. When bereavement of any ephemeral content of the world shocks him, he craves for something substantial with which he may remain in eternal union of love. The world may, at the worst, delude a person for a whole lifetime by appearing to be real and attractive, and may absorb his entire attention and energy, but "even to him death comes, and he is also compelled to ask, 'Is this real?' Religion begins with this question and ends with its answer." The universal search for the real, the permanent, the perfect and the ever-free ideal, which is none other than God, is prompted by the religious urge of man's inner nature. This was why the Swami announced, "It is my belief that religious thought is in man's very

constitution, so much so that it is impossible for him to give up religion until he can give up his mind and body, until he can give up thought and life." Thus through the Swami's conception of religion as a natural and universal phenomenon of human life, the Western world found a perfectly humanistic view of religion that fitted in wonderfully with its intellectual predilections. Havelock Ellis appears almost to echo the Swami's ideas when he describes religion as "a spiritual function which is almost a physiological function."

Besides being a natural, normal and universal function, religion was declared by the Swami to be the source of the highest kind of happiness. Said the Swami: "The lower the organization, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog, or a wolf. But all the pleasures of the dog or the wolf have gone, as it were, into the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, philosophy, in the arts and the sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists." Yet the Swami was not a believer in the valuation of religion on the grounds of utility; he taught that religion as a laudable quest for eternal truth was its own reward, and he challenged the utilitarian

assessor saying "What right has a person to ask that truth should be judged by the standard of utility or money? Suppose there is no utility, will it be less true? Utility is not the test of truth" Still, to satisfy the seekers of pounds, shillings and pence in everything, the Swami showed how religious practice, that is, systematic striving for perfection, brings unbounded joy

The Swami did, moreover, point out that "religion as a science, as a study, is the greatest and the healthiest exercise that the human mind can have This pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, out of matter, as it were, and to evolve the spiritual man, this striving day and night to make the Infinite one with our being—this struggle itself is the soundest and the most glorious that man can make" He went farther to declare that it was not only the individual, but the entire society in its collective existence that was benefited by religion, because religion appeared to be the most potent and salutary force for sustaining the very life of a social group The Swami declared emphatically "Of all the forces that have worked and are still working to mould the destinies of the human race, none certainly is more potent than that the manifestation of which we call religion All social organizations have as a background the workings of that peculiar force, and the greatest cohesive impulse ever brought into play among human units has been derived from this power It is the greatest motive

power that moves the human mind. No other ideal can put into us the same mass of energy as the spiritual. So far as human history goes, it is obvious to all of us that this has been the case, and that its powers are not dead. I do not deny that men, on simply utilitarian grounds, can be very good and moral.

. But the world-movers, men who bring, as it were, a mass of magnetism into the world, whose spirit works in hundreds and in thousands, whose life ignites others with a spiritual fire, such men, we always find, have that spiritual background. Their motive power comes from religion. Religion is the greatest motive power for realizing that infinite energy which is the birthright and nature of every man. In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and therefore ought to be studied from that standpoint." The recently departed Rev J. T. Sunderland implicitly confirmed the Swami's views by depicting the reverse side. "If the world on a large scale ever comes to believe that man, instead of possessing a spiritual and divine nature, related to the Infinite Mind, and in some deep true sense a child of God, is only an accidental thing, an exceptionally intelligent brute, what will be the consequences? Can the startling fact of humanity dropping down to such a lowered estimate of itself fail to be followed by very serious consequences? For one thing, will not all human advancement, social, educational, moral, and religious, be seriously checked?"

Will not men tend to lose interest in progress ; tend to lose interest in all high things , tend to grow less earnest and less moral in character ; tend more and more to say, ' Let us eat and drink for to-morrow we die ' ? "

So much convinced was the Swami about the essential necessity of religion for the collective security and happiness of the human society that he shuddered to notice the growing tendency in the West towards abdicating religion. Civilization minus religion appeared to him to be nothing but polished animalism that was sure to ruin the entire society like the great empires of the past. He actually raised a note of alarm that the whole of Europe, with its growing apathy to spirituality, was sitting on the top of a volcano which might burst at any moment. The last World War and the present ravages all over Europe of another and a more disastrous one show how far the Swami was correct in his apprehensions. His foreboding is further substantiated by the frank and pathetic confession of Dr Will Durant of our days

" We in America (the America that abandons religion and God) are engaged in a gigantic experiment as to the possibility of maintaining social order and racial vitality through a moral code resting solely on the earth. The experiment failed in Athens and it failed in renaissant Italy . The process has already undermined the Anglo-Saxon leadership of America in literature, morals and municipal politics , as it goes on (if it goes on) it will probably weaken all the peoples of

Western Europe and North America In the end we shall be an extinct volcano "

The Swami was emphatic in his enunciation that the value of the life of an individual or a society was to be assessed on its spiritual progress, and not merely on its material possessions or intellectual attainments Hence culture of the cardinal virtues, namely, purity, devotion, humility, sincerity, selflessness and love—all that contribute to spiritual progress—should claim our attention more than anything else on earth He assured his Western audience that this outlook, instead of standing in the way of material and intellectual advancement, would rather go to improve the condition of the world by eliminating all disruptive and disintegrating forces, all clashes and conflicts arising out of the present leaning towards the negation of the nobler traits of human nature. A true religious outlook was the only thing, according to the Swami, that could be expected to transform the fighting and bleeding world into a heaven of peace.

While proclaiming the supreme necessity of religion for the progress of civilization, the Swami was not blind to the historical data regarding the untold sufferings that had been brought upon the human society by fanatics in the name of religion He was bold and frank enough to admit "Though there is nothing that has brought to man more blessings than religion, yet, at the same time, there is nothing that has brought more horror than religion. Nothing has brought more peace and love than religion ; nothing has engendered

fiercer hatred than religion. Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religion; nothing has deluged the world with more blood than religion." The Swami, however, pointed out that religion was not to blame for all the misdeeds carried out in its name. Just as neither Newton nor Laplace could be held responsible for the horrors of scientific manslaughter, so neither Christ nor Muhammad could be made liable for the atrocities of crusades and jihads. Religious intolerance and fight proceeded, like all other conflicts, from ignorance, vanity, selfishness and brutality ingrained in the baser nature of man.

Failing to grasp the correct import of religion, people often lose sight of the kernel and fight over husks. The Swami made it clear that quarrels between different religions arose from over-emphasis on secondary details and that there was unanimity regarding the fundamental aim and scope of religion, which he laid down briefly and pointedly in the following words: "The aim is to get rid of nature's control over us. That is the goal of all religions. Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work (Karma-Yoga), worship (Bhakti-Yoga), or psychic control (Rāja-Yoga), or philosophy (Jñāna-Yoga), by one or other or all of

these, and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details." He drew the attention of all to the fact that the great religions of the world were of one opinion, so far as belief in the existence of God, potential divinity of the soul and possibility of salvation through transcendental experience of God were concerned. All great religions derive their origin and validity from the realizations of one or more seers of outstanding personality. All of them owe allegiance to certain books as their scriptures, and while urging mankind to attain freedom through the knowledge of God, all of them prescribe certain forms and symbols, glorification of names of God, and worship of holy personages as aids to spiritual growth. They are thus essentially alike in substance, though they differ widely in forms. Said the Swami. "The language of the soul is one, the languages of the nations are many; their customs and methods of lives are wholly different. Religion is of the soul and finds expression through various nations, languages and customs. Hence it follows that the difference between the religions of the world is one of expression and not of substance, and their points of similarity and unity are of the soul, intrinsic. The same sweet harmony is vibrant there also, as it is on many and diverse instruments."

The Swami analysed the contents of credal religions into philosophy, mythology and rituals, and assessed the value and significance of each. He said. "We see

that in every religion there are three parts, I mean in every great and recognized religion. First, there is the philosophy, which presents the whole scope of that religion, setting forth its basic principles, the goal and the means of reaching it. The second part is mythology, which is philosophy made concrete. It consists of legends relating to the lives of men, or of supernatural beings and so forth. It is the abstractions concretized in the more or less imaginary lives of men and supernatural beings. The third part is the ritual. This is still more concrete, and is made up of forms and ceremonies, various physical attitudes, flowers and incense, and many other things that appeal to the senses. In these consists the ritual." Also, "The third portion of all religions is symbolism, which you call ceremonials and forms. Even the expression through mythology, the lives of heroes, is not sufficient for all. There are minds still lower. Like children they must have their kindergarten of religion, and these symbologies evolved concrete examples, which they can handle and grasp and understand, which they can see and feel as material something." The Swami pointed out that the externals had sprung out of a necessity, although they were not absolute and universal in conception and application. He said, "External helps and methods, forms, ceremonies, creeds, doctrines, all have their right place and are meant to support and strengthen us until we become strong. Then they are no more necessary. They are our nurse and as such indispensable in youth." And

again, "The Hindus have discovered that the Absolute can only be realized, or thought of, or stated, through the relative, and the images, crosses and crescents are simply so many symbols, so many pegs to hang the spiritual ideas on. It is not that this help is necessary for everyone, but those that do not need it have no right to say that it is wrong."

Thus the Swami pointed out that while philosophy was the substantial core, the central theme, the very soul of every religion, mythology and rituals were only its outer sheath, secondary details, mere expressions. While the first is the basis of the invariable and eternal truth, the second group is only a variable superstructure, purporting to be an aid to the realization of the central truth. Just as the same thought may be expressed through a variety of languages, just as the same note may be emitted through a variety of musical instruments, so the same fundamental verities of life and existence, the same philosophy, may be couched in a variety of symbology through different sets of mythology and rituals for facilitating the understanding of different groups of people with different tastes, temperaments and traditions. But sect-bound people do not realize the fact that mythology and rituals have infinite scope for variation without prejudicing the central truth, and that there is no reason for claiming these secondary details to be invariable components of religion. The Swami pointed out that it was owing to this mistaken attitude towards the externals of religion that different sects and communities fought with one another.

He said, "All religions have their own mythology, only each of them says, 'My stories are not myths,' " and "One sect has one particular form of ritual, and thinks that that is holy, while the rituals of another sect are arrant superstition " This attitude bred of a confusion between essentials and mere externals of religion is at the root of all sectarian dissensions

Through his momentous announcement on the relativity of mythology and rituals, the world has been furnished with the rationale which may enable it to clear the mass of age-old prejudice that has been clouding sectarian and communal views of religion It has gone, moreover, to rationalize religion and make it acceptable to the modern mind, which is repelled by preposterous mythologies and apparently senseless rituals By enunciating the fundamental aim and scope of all religions, stating and explaining the points of essential agreement and of formal difference between them, showing the possibility of variation in the superficial contents of religion, such as mythology and rituals, traditions and customs, the Swami enlightened the world as to how it might eschew both its heretical and sectarian views of religion

He explained, moreover, the necessity of variation in creeds by pointing out the fact that just as the physical food of man containing the same group of essential ingredients had developed out of sheer necessity thousands of forms to cater to different tastes, similarly religion, the spiritual food of man, had evolved a multitude of creeds on the same funda-

mentals in order to suit the different temperaments of distinct groups of people. Variety of faiths has enriched the world and made religion accessible, comprehensible and practicable to all men. This is why the Swami said "Seeing that we are various in our natures, the same method can scarcely be applied to any two of us in the same manner. Some, you will find, are very emotional in their nature, some very philosophical, rational, others cling to all sorts of ritualistic forms, want things which are concrete. And all of these certainly cannot have the same method. If there were only one method to arrive at truth, it would be death for everyone else who is not similarly constituted. From this standpoint we see how glorious it is that there are so many religions in the world, how good it is that there are so many teachers and prophets." Again, "You cannot make all conform to the same ideas, that is a fact, and I thank God that it is so. It is the clash of thought, the differentiation of thought, that awakes thought. Now, if we all thought alike, we would be like Egyptian mummies in a museum looking vacantly at one another's face—no more than that!" The greater the number of sects, the more chance of people getting religion. In the hotel where there are all sorts of food, everyone has a chance to get his appetite satisfied. So I want sects to multiply in every country, that more people may have a chance to be spiritual."

Thus proving the necessity of variation, the

Swami declared emphatically "The religions of the world are not contradictory or antagonistic; they are but various phases of One Eternal Religion, that One Eternal Religion is applied to different planes of existence, is applied to the opinions of various minds and various races" The fundamental abstractions of all religions, divested of all special names, forms and local colour, were conceived by the Swami to be the One Eternal Religion, the central pivot on which all the different faiths of the world were resting harmoniously in order to throw open to different groups of individuals various suitable approaches to the central truth This was the vision of Universal Religion that the Swami unfolded before the human race in order to help it, after centuries of rancorous feuds over credal suzerainty, to step on to a much-needed hall of union The glorious realization of this Universal Religion, the Swami hoped, would enable all the different sects and communities of the world to reconcile their loyalty to their respective churches with a genuine spirit of unbounded catholicism towards all other faiths He knew perfectly well that this was not a utopian vision, that such an attitude could be developed both by the intensely religious people as well as by the lukewarm, if only religious teachers would point out to humanity how the essentials of religion were to be discriminated from the variable externals He himself had seen such an attitude in Ramakrishna and imbibed the same from his Master, and he knew how humanity could be made conscious of Universal Religion by broadcasting the

fundamental ideas and ideals constituting the science of religion. And the Swami announced "It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own true divine nature." He tried to inspire the world with the magnificent ideal of Universal Religion which "must be one which will have no location in place or time; which will be infinite like the God, it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike, which will not be Brāhmanic or Buddhistic, Christian or Muhammadan, but the sum total of all these and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being."

Finally, in order to convince the world of the feasibility of conceiving and practising the Universal Religion, the Swami, in a mood of apostolic fervour, proclaimed his own burning faith through the epoch-making utterance "I accept all religions that were in the past and worship them all. I worship God with everyone of them, in whatever form they worship Him. I shall go to the mosque of a Muhammadan, I shall enter the Christian's church and kneel before the crucifix, I shall enter the Buddhistic temple, where I shall take refuge in Buddha and his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the light which

enlightens the heart of everyone. Not only shall I do all these, but I shall keep my heart open for all that may come in the future. The Bible, the Vedas, the Koran and all other sacred books are so many pages, and an infinite number of pages remain yet to be unfolded. I would leave it (my heart) open for all of them."

Thus through his rational exposition of the necessity and essentials of religion, and through his elucidation of the grand concept of Universal Religion, the Swami applied the spiritual message of Vedic India, which had been reaffirmed by Ramakrishna's and his own realizations, for vitalizing all the different religions of the world and enabling them to hold their ground before the crusades of scientific findings and critical reason. That the Swami's ideas have filtered down at least to the intellectual strata of the modern West is evident from the unambiguous statement of the present learned editor of *The Unity*, Chicago: "Examine any history of civilization—such a recent and admirable piece of work, for example, as Will Durant's *The Story of Civilization*—and see how large a place is occupied by a survey of religious customs and ideas. This is because we all recognize to-day that religion is a part of the experience of man, a product of his essential nature. It is in this sense that all religions, even the most primitive, are not only real but also true. They are true, at least, for the people who believe them in their own stage of psychological development. The time has passed by when we can

declare that one religion—our own, of course—is true, and all others false. There can no longer be any line of division between the orthodox and heterodox, the Christian and pagan. Religion is as native to the souls of the people who practise it as trees are native to the soil in which they grow. There are many religions, as there are many trees, but all are a growth of nature. 'Religions are many, but Religion is one'—and one because it belongs, like blood and breath, to the very life of man."

AWAKENING THE MOTHERLAND

Swami Vivekananda with his devoted followers, Mr and Mrs Sevier and Mr Goodwin, landed at Colombo on the 15th of January, 1897, and after visiting a few places in Ceylon, the Swami proceeded through Rameswaram, Ramnad, Madura and Madras to Calcutta. From his landing at the quay of Colombo till he reached his destination, eager and enthusiastic crowds gathered at every important place he visited or passed through in Ceylon and South India and overwhelmed him with ovations befitting a great national hero; and before he left any such place the Swami charged the jubilant crowds with his grave and inspiring message. From the second week of May till the end of the year he made an extensive tour of Northern India through the United Provinces, the Punjab, Kashmir and Rajputana, and wherever he went he broadcasted through his animating talks and discourses whatever he had to say about the much-needed salva-

tion of his beloved motherland. Before sailing again for America in June, 1899, he made another tour of the northern provinces and went on pilgrimage to the holy shrines of Amarnāth and Kshīrbhavānī in Kashmir. He spent nearly two years and a half in India and during this entire period, in spite of his failing health, he worked breathlessly for propagating his message and organizing the corps of his standard-bearers.

His successful mission in the West, confirmed by the unstinted eulogy of the American and European press, had surely invested the Swami with the glory and authority of a great spiritual teacher of exceptional calibre. Towering above all forms of weakness and slavery, he had appeared before the Western world like a pillar of strength, an embodiment of freedom. Amidst depression and helplessness, hatred and jealousy, pride and prejudice, the mighty sponsors of modern civilization had seen in him an apostle of joy and hope, a perennial fountain of love, peace and harmony. The Swami undoubtedly possessed that subtle attractive force which can hardly be defined, but which is invariably found in the make-up of an outstanding spiritual teacher in whom people see almost a fulfilment of their dearest aspirations, a solution of their most pressing problems, a model after which they want to mould their lives. Naturally, among the civilized peoples of the West there were many who had been led by the urge of their own hearts to shower their love, admiration and reverence upon

him and even to go the length of idolizing and worshipping him as a Divine messenger. Like a true representative of the sages of ancient India, who had discovered the golden thread of unity running through the whole universe, the Swami stood for the whole world; his message was meant for the entire mankind and his love went out to every individual of the human race. His spirit of universalism had appealed very strongly to the imagination of the Western races, who had hailed him as the 'cyclonic monk of India' and discerned in him the likeness of Buddha and Christ.

This unqualified appreciation of the Swami by the progressive people of the West certainly flattered the vanity of his countrymen. They saw in him a redeemer of India's honour. The Indians, who were no better than 'pariahs' in the eyes of the Westerners, whose very complexion was repulsive to the delicate taste of the dominant races of the world, whose religion was looked down upon as arrant superstition and whose social customs were branded as downright barbarism even by the evangelists of the Occident, surely had every reason to be proud when one of their own countrymen, Swami Vivekananda, stood up boldly like a living challenge from Mother India to vindicate the worth and glory of her hoary culture and prove to the hilt that the estimate of the foreigners regarding this country had been absolutely erroneous. He had impressed upon the West by his life and teachings that India was not inhabited by savages without any glorious history and culture at their back. He had

pointed out the fact that Indian history was to be reviewed not by decades or centuries, but by scores of centuries, that even Buddha had been six centuries ahead of Christ, that Indian civilization could be traced to an age when the ancestors of the modern races used to tattoo their limbs, live in caves and forests and subsist on prey, and that even at the dawn of the human history India had her Vedas declaring in unequivocal terms the highest metaphysical abstractions about the identity of the soul and the Absolute and the fundamental unity of the universe

Very naturally, the 'cyclonic monk of India' was hailed by his countrymen as the 'patriot saint of India'. In him they discovered not only the fulfilment of their human aspirations after perfection but they also found one who touched the tenderest chords of their hearts, who stood as a redoubtable champion of the very cause that was nearest and dearest to them, namely, the sacred cause of their motherland, whose bright past had been totally eclipsed by her gloomy present

In the midst of his intense activities in the West, the one burning thought that had been consuming him day and night was how he might raise India from the depth of her degradation. The helpless condition of the unlettered, poverty-stricken and down-trodden masses, unreheved by the sympathy of the rich and the enlightened, the travesty of the lofty ideals of the Vedic religion at the hands of the Pharisaical leaders of the orthodox society forging reprehensible

formulas of untouchability in the name of religion and dehumanizing the dumb millions by the obnoxious pressure of social iniquities; the abominable self-forgetfulness of the enlightened liberals and their reckless and alarming strides towards Westernism in thoughts and manners; the rapid disintegration of the Hindu society into innumerable fighting sects of fundamentalists and an ever-swelling rank of educated heretics—all these had been oppressing the tender and patriotic heart of Vivekananda as long as he stayed with the methodical, progressive, organized, virile and prosperous races of Europe and America. Many sleepless nights he had spent in luxurious cushions with tears that would stream down his cheeks at the agonizing contrast of the wretchedness of his dear motherland with the prosperity of the Occidental countries. Now and then he had inspired his Madras disciples by his fiery epistles to band themselves together and devote their lives to the sacred cause of the motherland. He had all the while kept this group informed of his own activities and success in the West and stirred up its zeal to emulate the thoroughly organized and perfectly methodical social welfare institutions of the West. The eagle-eyed Swami had observed whatever there was good and worthy of imitation in the Western society, and he had fired the imagination of his Madras disciples with fresh and inspiring ideas born of his ever-widening experience in the lands of modern civilization. In order to stimulate the patriotic as well as religious sentiments of the

Indians and to direct these on right lines, he had already worked up the enthusiasm of this group of followers to start an English journal and publish it regularly from Madras. Thus, in spite of all his pre-occupations in the West the Swami's keen solicitude for the well-being of India had been almost the central theme of his thoughts and feelings as long as he had been away from his country. And as soon as he touched the soil of India, all the pent-up feelings of his heart for his beloved country surged up tumultuously and rushed out to carry his countrymen before its tempestuous sway. From one end of India to the other, from Colombo to Almora, Swami Vivekananda, like a veritable 'lion of Vedānta' roared to rouse the 'sleeping leviathan'.

Through his teachings, the Indians felt the thrilling touch of their mighty and glorious past; they realized the potency of their age-old culture, the stupendous strength, sublimity as well as utility of the spiritual lore handed down to them by their forefathers, the *rishis* of old. Even the enlightened Indians who had been fascinated and enslaved by exotic culture, even the reformed groups who could not have helped sneering at various crude but precious elements of the Hindu Faith, were urged by the Swami to revise their opinion about their own spiritual culture. Then again, in the light of his teachings, his countrymen could measure accurately the depth of their present degradation, they saw clearly how their physical deterioration, inertia and lethargy, their lack

of manliness, self-help, seriousness, spirit of obedience, practical and organizing capacity, above all, their awful dearth of love, generous feelings and cultural integrity had reduced them to a very miserable sample of humanity and made them almost incapable of rising from this hopeless welter of weakness and confusion. With the same breath the Swami made them discover the infinite potentialities that still lay hidden in the depth of their hearts beneath the superficial film of filth and degradation. And again, through his almost prophetic revelations, they were made to visualize the bright and glorious days of a thoroughly rejuvenated Future India. Whose heart did not leap up and dance with joy when the Swami announced his prophetic vision: "The fiat has gone forth, India must rise." "None can resist her any more, never is she going to sleep any more; no outward powers can hold her back any more, for the infinite giant is rising to her feet." "The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, and a voice is coming to us. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep." Indeed, the Swami stood before them like a divine messenger, pointing with one hand to the glorious past of their motherland and with the other to a still more resplendent future. His words instilled into their

minds unbounded hope, strength and enthusiasm and inspired in them faith in themselves, faith in their own culture and their deep-seated potentialities

But the Swami did not want them merely to sing paeans of their ancient glory nor to dance at the sure prospect of a brighter future. Cheering them up by these visions, he urged them to focus their attention entirely on the gloomy present and put their shoulders to the wheel of progress so that it might bring about the much-needed salvation of their motherland. His thundering words propelled them to work and die for the sacred cause, for achieving this blessed goal, and made them conscious of the stupendous nature of the task that lay before them. One may well imagine what a tremendous sense of responsibility was awakened by the Swami's severe injunction. "Our children must know from their very birth that their lives are dedicated to their Motherland."

He burnt in the minds of his countrymen his first and foremost lesson that they themselves were primarily responsible for all their sufferings, and asked them to be bold enough to admit their own mistakes and try seriously to correct them, instead of indulging in vain regrets, or laying the blame entirely at the door of other people. He asked his Hindu brethren to realize the fact that just as individuals reap the fruits of their own actions, so also does the entire society. The national life was also pointed out to be subject to the law of *karma*. If India, through her own follies, had not undermined her own unity and solidarity, and

lost her own strength and vitality, physical, intellectual as well as spiritual, nothing external would ever have been able to bring this nation, this 'infinite giant,' under its feet. The Swami squeezed out his own blood to confess the failings of his people, whose ancient glories and grandeur of religious culture he had sung in foreign lands. His words fell literally like bombshells upon the entire Indian society when he said, "It is we who are responsible for our degradation. Our aristocratic ancestors went on treading the common masses of the country under foot till they became helpless, till under this torment the poor, poor people forgot that they were human beings." Forgetting the broad and humanistic teachings of the Vedic seers, losing gradually the spark of spiritual life, and consequently setting a premium on the externals of religion and on a strange and unworthy class-consciousness for maintaining and asserting with vengeance their fictitious superiority, the medieval leaders of the Hindu society had stooped to fetter the people with rigid and invidious laws. These social laws, proceeding from narrow visions and contracted hearts characteristic of a period of spiritual bankruptcy, might have served some temporary purpose, but undoubtedly they were permitted by the short-sighted and fanatic social leaders to outlive their utility to the detriment of the health, growth and expansion of the entire society. During this period the Vedic religion, the epitome of catholicism, came to be almost synonymous with a hotbed of untouchability, hatred and

social tyranny The foreigners came to be branded as Mlechchhas and Yavanas, severe strictures were passed against sea-voyage, reprehensible excesses of caste-prejudice were encouraged in the name of religion, invidious barriers were raised within the Hindu fold, and acute sect-consciousness came to be the ruling idea of religious life and divided the society into innumerable hostile camps All these, surely, went to disintegrate the Hindus and disabled them from thinking of uniting with the other religious communities within the land Thus Hinduism, which could very well boast of furnishing the whole world with lofty ideas, ideals and incentives for establishing Universal Brotherhood, came to be, by an irony of fate, an appalling zone of disintegrating forces

The Swami pointed out to his countrymen that nothing less than a thorough purging of their narrowness and bigotry, selfishness and social tyranny, could ever be expected to consolidate the nation If the nation was at all, to rise to the heights of glory, it was the essential precondition that the nation must stand united And he explained how the Hindus might pave the way for national solidarity by developing a universal religious outlook on the basis of the extremely liberal findings of the Upanishadic seers and merging all church-born differences within the land The Swami emphasized the fact that if the Hindus could again live up to the lofty ideals of their own original scriptures, the Vedānta, they might pull down all barriers that divided man from man, and by this

process they might develop a gigantic power of cohesion that could integrate all the various Indian sects and communities into one mighty nation.

The Swami, moreover, pointed out that the Vedāntic ideas about the Divinity of the soul, oneness of the universe and of consequent fearlessness, would go not only to unite the people of India by harmonizing all differences, but they would also infuse enormous strength into the nation and raise it from the slough of lethargy and despair "What our country now wants," said he, "are muscles of iron and nerves of steel, gigantic wills that nothing can resist, which can penetrate into the mysteries and secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face That is what we want, and that can only be created, established and strengthened by understanding and realizing the ideal of the Advaita, that ideal of oneness of all " And again, "Let me tell you that we want strength, and every time strength And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world, the whole world can be vivified, made strong, energized through them They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects to stand on their own feet and be free, freedom—physical freedom, mental freedom, and spiritual freedom are the watchwords of the Upanishads " He drilled into the ears of his Hindu compatriots "Teach

yourselves, teach everyone his real nature, call upon the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come when the sleeping soul is roused to self-conscious activity."

Thus declaring the Vedānta to be a perennial source of unity and strength, physical as well as mental, the Swami concluded "The truths of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand." He explained how the security of a society or nation depended on the exalted life of the individuals, and how the Vedāntic ideas could achieve this end by vitalizing the people and liberalizing their outlook. And then he declared, with all the emphasis that he could command, that flooding the country with the spiritual ideas and ideals of the Vedānta should be made the very first and most necessary step towards the consolidation of this nation. Addressing particularly his enlightened co-religionists, who under the hypnotic spell of Western culture had become blind to the potency and efficacy of their own religious ideas, the Swami explained clearly why renaissance of Hinduism through the revival of the Vedāntic thoughts should be placed on the forefront of any programme for national reconstruction. He said, "After preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge that you want. But if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in

India, it will never have a hold upon the people." He had travelled all over India, mixed with all types of people within the land, and before his analytical vision it had become absolutely clear how the thoughts and activities, feelings and aspirations of the Hindu masses had been flowing for thousands of years through the channel excavated by the spiritual ideas of the Vedic seers. They might have lost sight of the genuine ideals of their old scriptures, they might have soiled their glorious Vedic religion with accretions of crude, fantastic and narrow views through centuries of exclusive attention to the mere externals of religious life, but it was a fact that could not be denied or controverted that religion, in whatever light it might have appeared to the people, was undoubtedly the greatest motive power that propelled and regulated the life of the Hindu masses. Nothing else could call up their dormant energy, no other stimulus could draw out their vigorous response, no other inspiration could work up their enthusiasm to put forth their best endeavours and make their greatest sacrifices. If the nation was to rise, the masses surely were to be energized, and this could be done only by religion, of course, by religion revitalized and refreshed through the revival of the original Vedāntic ideas. The Swami said, "I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note, round which every other note comes to form the harmony. In one nation political power is its vitality, as in England. Artistic life in another, and so on. In India

religious life forms the centre, the key-note of the whole music of national life, and if any nation attempts to throw off its national vitality, the direction which has become its own through transmission of centuries, that nation dies, if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off religion and take up either politics or society, or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct. To prevent this you must make all and everything work through that vitality of your religion. Let all your nerves vibrate through the backbone of your religion. I have seen that I cannot preach even religion to Americans without showing them its practical effect on social life. I could not preach religion in England without showing the wonderful political changes the Vedānta would bring. So, in India, social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality. Every man has to make his own choice, so has every nation. We made our choice ages ago, and we must abide by it." The Swami reiterated the supreme necessity of religion in building up the Indian nation. "When the life-blood is strong and pure no disease germ can live in the body. Our life-blood is spirituality. If it flows clear, pure and vigorous, everything is right, political, social, any other material defect, even the poverty of the land will be all cured if that blood is pure." And hence did he

conclude "The banner of the spiritual cannot be raised too high in this country. In it alone is salvation."

Thus he pointed out to his educated countrymen, who had been thinking of rebuilding India on plans and schemes borrowed from the West, that so far as India was concerned there could not be any effective method of national awakening and solidarity except through religion. He opened their eyes, moreover, to the fact that the choice of the Hindus of old in making spirituality the basis of their entire civilization, the mainspring of their social, economic and political life, was the greatest achievement of the genius of their race. It was this choice that had enabled the Hindus to survive so many social and political cataclysms and even after a lapse of thousands of years to retain their racial individuality. Nothing could secure and impart durability to a society than the bed-rock of spirituality. The Swami tried to disillusion his Westernized countrymen, who looked at the Indian problems and their solution through imported glasses of politics and radical social reform, by scanning the errors of the dominant races of the world and the jeopardized state of their society. "The political systems that we are struggling for in India have been in Europe for ages, have been tried for centuries and have been found wanting. One after another the institutions, systems, and everything connected with political governments have been condemned as useless, and Europe is restless, does not know where to turn. It is hopeless and

perfectly useless to govern mankind with the sword. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. Europe, the centre of the manifestation of the material energy, will crumble to pieces within fifty years if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life." Almost like a prophet of the age, Vivekananda declared that even the latest movements of socialism or communism would never be able to achieve their goal until and unless they took their stand on spiritual ideals. Said the Swami: "Everything goes to show that socialism or some form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction of their material needs, less work, no oppression, no war, more food. What guarantee have we that this or any civilization will last, unless it is based on religion, on the goodness of men? Depend on it, religion goes to the root of the matter. If it is all right, all is right." According to the Swami nothing could be more erroneous than to look upon religion as the opiate of the people, though, obviously, crude, narrow and sanctimonious churchianity, bred of an era of spiritual bankruptcy, might be held considerably responsible for weakening, enslaving and even dehumanizing people. He, therefore, was vehement in announcing: "I claim that no destruction of religion is necessary to improve the Hindu society, and that this state of society exists not on account of

religion, but because religion has not been applied to society, as it should have been. Thus I am ready to prove from our old books, every word of it. This is what I teach, and this is what we must struggle all our lives to carry out."

One finds almost an echo of the Swami's ideas regarding the function of religion as a preserver of the health and well-being of the society in the following passage penned by Mr H G Wells, one of the prominent English thinkers of the present generation. "The overriding powers that hitherto, in the individual soul and in the community, have struggled and prevailed against the ferocious, base, and individual impulses that divide us from one another have been the powers of religion and education. Religion and education, those closely interwoven influences, have made possible the greater human societies. They have been the chief synthetic forces through the great story of enlarging human co-operations. We have found in the intellectual and theological conflicts of the nineteenth century the explanation of that curious exceptional disentanglement of religious teaching from formal education which is a distinctive feature of our age, and we have traced the consequences of this phase of religious disputation and confusion in the reversion of international politics towards a brutal nationalism, and in the backward drift of industrial and business life towards harsh, selfish and uncreative profit-seeking. There has been a slipping off of ancient restraint—a de-civilization of men's minds." Thus ascribing 'the

terrible experiences of the World War' to the divorce of religion from formal education, the learned author refreshes us with the hope that "presently education must become again in intention and spirit religious, and that the impulse to devotion, to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last five-and-twenty centuries—an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment and scepticism of the past seventy or eighty years—will reappear again, stripped and plain, as the recognized fundamental structural impulse in human society "

Either Mr Wells's hopes will be fulfilled—of course, only if Europe, according to the Swami, takes care "to change her position, shift her ground and make spirituality the basis of her life"—or 'the terrible experiences of the World War' have every likelihood of repeating themselves and causing Europe to 'crumble to pieces' To prevent such a catastrophe the Swami preached the universal humanizing doctrines of the Vedānta stirring up verily 'the impulse to devotion, to universal service and to a complete escape from self' And also for resuscitating his motherland he preached the identical message of the Upanishads

He laid before his countrymen practical formulas of social service deduced from the fundamental teachings of the Vedānta He exhorted them to look upon the poor, the illiterate and the depressed masses as manifestations of Divinity "God is here before

you in various forms," said the Swami, "he who loves His creatures serves God." He enjoined on the classes to feel intensely for the misery of the teeming millions and to serve them with all the devotion, sacrifice and reverence due to deified humanity. The Swami's piercing words are still ringing in one's ears. "Where should you go to seek for God? Are not all the poor, the miserable, the weak, gods? Why not worship them first? Why go to dig a well on the shores of the Ganges? Let these people be your God—think of them, work for them, pray for them incessantly, the Lord will show you the way." "Him I call a *mahātman* (high-souled one) whose heart bleeds for the poor, otherwise he is a *durātman* (wicked one)." "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them." "So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them!" Thus did the Swami make the classes conscious of their duties towards the masses. To raise the masses, to 'give them back their lost individuality without making them lose their innate spiritual nature' was what he prescribed to all who desired national progress, as their

religion, and he assured them that this would serve the twin purpose of their own spiritual advancement and of the rehabilitation of the country. He declared emphatically "The national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself."

Thus his compatriots were urged to feel intensely with the Swami that their nation practically lived in the cottage, that the bulk of the population, 'two-hundred millions of men and women' were 'sunken for ever in poverty and ignorance'. He made it clear that if the nation was ever to stand on its feet, the rich, the learned, the privileged must come down with their quota of service, carry food and education to the door of the cottage and thus lift up the masses. They were required to forget for a time all thoughts of luxury and self-aggrandizement and sacrifice their energy and resources, as much as they possibly could, in the interest of the masses, without making any distinction between castes, creeds or communities. "First of all," said the Swami, "you must remove this evil of hunger and starvation, this constant thought of bare existence," and then "Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now and decide. We are to put the chemicals together and the crystallization will be done by nature according to her laws."

And this dissemination of the genuine Vedāntic teachings on religion along with up-to-date secular

education was declared by the Swami to be the panacea for all social evils. This would go to re-vitalize all who suffered from social iniquities, the masses, the 'untouchables', the women, and enable them to grow, think for themselves and solve their own problems. The sunken vitality of the helpless victims of social tyranny was to be restored by providing them with life-giving food, physical, intellectual as well as spiritual. This was what the Swami meant by putting the chemicals together. Once this was done, once the down-trodden section of the society could recover their lost vigour, physical as well as mental, they would become efficient enough to evolve new social laws, new institutions suited to the pressing requirements of the modern age. And this was what he meant by his statement, "The crystallization will be done by nature according to her laws." Helping this growth from within, this natural expansion of national life, was what the Swami insisted upon as the immediate task of all social workers. He did not, like the orthodox, want to fix the society eternally in the groove of old and out-of-date customs and traditions. He felt the urgency of a new *Smṛiti* (code of social laws) based on the fundamental Vedāntic doctrines and yet suited to the altered conditions of modern life. But instead of pruning recklessly the old customs and traditions and forcing a new code of social laws upon the society like the radical reformers of the day, the Swami believed in expediting the growth of the depressed wing through the spread of genuine culture made up of all that is

best and congenial in the Eastern as well as in the Western world of thoughts and habits; and he was very firm in his conviction that this would eventually lead the revitalized and enlightened sufferers to evolve the new Smṛiti of this age and recover all the privileges that are necessary for the health and equilibrium of the whole society. This was why the Swami said, "Until higher institutions are evolved, any attempt to break the old ones will be disastrous." Thus in the field of social reform, he preferred the process of evolution to that of revolution. He encouraged neither drastic reform from above nor fight from below, both were ruinous. The former would convulse the cultural ideas, and the latter would force the ebbing life out of the social body. He proclaimed, "I am sorry to say that most of our modern reform movements have been inconsiderate imitations of Western means and methods of work, and that surely will not do for India."

Instead of cursing or condemning the people even for 'the most superstitious and the most irrational' of their institutions, the Swami asked all social reformers to realize the fact that "even those customs that are now appearing to be positive evils, have been positively life-giving in times past," and said to them, "If we have to remove these, we must not do so with curses, but with blessings and gratitude for the glorious work these customs have done for the preservation of our race." Moreover, he felt that even the current abuses of some worthy institutions of the past were to be

corrected not by any rash and peremptory command, but by treating the society psychologically, as a modern pedagogue would do with an individual. The society was to be led gently to realize its own errors and made strong enough to eliminate by a healthy, natural and evolutionary process all that would appear to it to be prejudicial to its progress. "Feed the national life with the fuel it wants, but the growth is its own, none can dictate its growth." And again, "Take man where he stands and from thence give him a lift . . . What can you and I do? Do you think that you can teach even a child? You cannot. The child teaches himself. Your duty is to afford opportunities." Invigorating the people, physically and intellectually, and spiritualizing their views were the tasks of the earnest and patient social worker. He believed that if the society could have a spiritual bath in the life-giving waters of the Vedānta, it would of itself eliminate all the poisonous accretions on its beliefs and practices. This would, he believed, 'take out by the roots the very causes of the disease and not keep them merely suppressed.' He declared: "All healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will adjust itself accordingly." And he said to his people, "Meddle not with so-called social reform, for there cannot be any reform without spiritual reform first." And again, "You must go down to the basis of the thing, to the very root of the matter. That is what I call radical reform. Put the

fire there and let it burn upwards and make an Indian nation "

Finally, he charged his countrymen with their immediate, solemn and sacred duty in the following words "Close your lips and let your hearts open Work out the salvation of your land and of the whole world, each of you thinking that the entire burden is on your shoulders " Indeed the Swami was not obsessed by any type of parochial patriotism His intense love for his own country, as the custodian of some of the best and loftiest ideas and ideals of human life, had a universal bearing, it was related harmoniously to his love for the entire world He believed that the untold sufferings of the weak, the miserable, the down-trodden of all races could be mitigated only by the application on a world-wide scale of the Vedāntic ideas, such as the Divinity of the soul and oneness of the universe Through these alone could the dismayed, confounded and distressed world realize its dreams of Liberty, Equality and Fraternity The Vedānta alone furnishes the human groups with the universal and rational basis for their coveted edifice of Brotherhood of nations But the world cannot possibly accept the Vedāntic findings for readjusting its affairs before it finds convincing proofs of their worth in Indian life Hence he was convinced that the path of the redemption of the world lay through the redemption of India through the potency of her Vedāntic culture A practical demonstration of this potency by the Hindu society would automatically set

the world moving towards a thorough overhauling of its modern civilization in the light of the Vedāntic teachings. This was why the Swami was particularly keen about making his countrymen alive to their ancient ideals, and spurring them on to resuscitate their individual as well as social life by reviving and realizing those glorious ideals. A complete renaissance of Hinduism with all its various phases and a consequent rejuvenation of Indian life on all fronts appeared to him to be a necessary step towards the amelioration of the sufferings of the entire human race. He pointed out to his countrymen that this was precisely the mission, to fulfil which India had outlived centuries of oppression and vandalism. India had been still alive, the Swami believed, because she had yet to deliver her treasures, the universal findings of her ancient seers, to the entire human race and breathe fresh life into human civilization by orienting it towards the Universal Spirit, the supreme ruler of the macrocosm as also of the microcosm. He believed that India, in spite of her present cultural chaos and social and political degradation, was sure to become self-conscious and rise, healthy and strong, to the full heights of her glory and propagate her ennobling spiritual ideals all over the globe, as in the heyday of Buddhist evangelism. She would help with her gospel of universal love for deified humanity the entire mankind to advance surely and steadily in a really progressive career. Such being his reading about the holy and lofty mission of his motherland, the Swami

exhorted his countrymen to remember, even while they were engaged in building up their own nation, the central fact that they were required to stand for universal peace and harmony and to extend their unqualified love and service to all parts of the world for all time to come

One has really to dive deep into the Swami's presentation of India's past, exploration of her present and vision of her future, before one can possibly realize the depth and wisdom of his findings, and exhortations to his countrymen. It is, however, apparent that Swami Vivekananda's clarion call "Awake, arise and stop not till the goal is reached" is still ringing in the ears of his people, rousing them alike from their inertia of centuries and hypnotic spell of the immediate present, and thus awakening his dear, dear motherland from her 'deep long sleep'

CONSOLIDATING HIS MISSION

Besides touring over the length and breadth of India and broadcasting his life-giving message everywhere, Swami Vivekananda thought it absolutely necessary to make practical arrangements for training up a corps of standard-bearers who might, by their lives as well as by preaching, keep his essentially spiritual ideals aflame. And this had to be done for generations to come. Hence he wanted to start a permanent organization that might establish real man-making institutions in India and abroad for turning out individuals who would live up to the lofty spiritual

ideals and dedicate their lives to the uplift of humanity. Naturally, he conceived that this organization must be monastic in its basic structure, and that instead of being exclusive and individualistic in its spiritual aspirations like the traditional monastic orders, it must work in co-operation with the high-souled and interested public for the much-needed service of mankind, without discriminating between creeds and colours. The service was to consist purely in helping the growth of all concerned through distribution of spiritual, intellectual and physical food according to the needs of the sufferers.

At the earliest opportunity after his return from America he approached his brother-disciples, who had meanwhile shifted the Barnagore monastery to a neighbouring place called Alambazar, and mooted his ideas before them. He convinced them, though with a little initial difficulty, that the ideas were not entirely his own, that these really came from the Master, Ramakrishna himself. "Oh, I have work to do!" he said, "I am a slave of Ramakrishna, who left his work to be done by me and will not give me rest till I have finished it!" His brother-disciples remembered how Vivekananda had been snubbed by the Master for his ardent desire for spending his life in complete self-absorption. Surely it was the Master's wish that had made him feel intensely and work incessantly for his country and the world. He said to them in mystic language, "There is no rest for me. What Ramakrishna called Kālī took possession of my soul and

body three or four days before he left this earth And that forces me to work, work, and never allows me to busy myself with my own personal needs "

Thus he persuaded his brother-disciples, who had meanwhile developed into robust spiritual stalwarts, to see through his eyes the import and significance of Ramakrishna's life and teachings and induced them in this way to incorporate in the scheme of their monastic organization the ideal of serving suffering humanity as a manifestation of Divinity He made them conscious of the fact that they were required by the Master to evolve an altogether new order of monks combining all the spiritual methods of *jñāna*, *bhakti*, *yoga* and *karma*, of which Ramakrishna's life was a perfect and glorious epitome Their minds were to dive deep into meditation, plunge into spiritual ecstasy and again to rise, to vibrate in sympathy with the anguish of suffering humanity Through meditation they were to realize God in the depth of their own existence, and through service they were to realize the selfsame God, the Virāj, in the entire universe And these two processes were to go on alternately and rhythmically like one's own breath Individual salvation and service of derided humanity were to be blended harmoniously to form the motto of the new order of monks Ramakrishna had come not merely to copy but to fulfil the spiritual traditions of the past He had made room for all faiths facilitating the fellowship of men, and his spiritual children were required to live up to and carry his supreme message to every corner

of the world, and try to save humanity from its confusion of cultural ideas and avert the consequent catastrophe towards which the world was rushing recklessly.

With his spiritual brothers and all the lay disciples of Ramakrishna, the Swami laid the foundation of a corporate body, named the Ramakrishna Mission, on the first of May, 1897. This Mission was to train monastic workers to live up to and propagate the Vedāntic religion in the light of Ramakrishna's life and teachings, establish fellowship among the followers of different religions and serve suffering humanity without making any distinction of caste, creed or community.

With money contributed by his devoted English admirer Miss Henrietta F. Müller and by his American follower Mrs Ole Bull, the Swami purchased lands at Belur, on the opposite bank of the Ganges about five miles up Calcutta, built up a monastery there and endowed it with a permanent fund, thereby providing his organization with a home of its own. Thus, in January, 1899, the Belur Math (monastery) was established, and it was to serve as the headquarters of the Ramakrishna Order of monks, its principal centre of monastic training, and the place from which were to be started, guided and regulated branch Maths in different parts of India and foreign countries. And the Belur Math, naturally, came to be also the *de facto* headquarters of all missionary and philanthropic activities of the Ramakrishna Mission organization.

After his return from his second tour in the West, in 1901, the Swami imparted to his monastic organization a legal status through a deed of trust, and made his brother-disciple Swami Brahmananda, pre-eminently the fittest of them all on account of his towering spiritual personality and outstanding organizing capacity, the first President of the Trustees. Swami Saradananda, the capable, cool-headed and infinitely patient apostle, was replaced by the vastly erudite Swami Abhedananda in the New York centre, and the former was entrusted with the charge of helping Swami Brahmananda in the task of organizing all the different activities of the Order.

Swami Premananda, one of the prominent apostles conspicuous for his spotless purity and unbounded love, was entrusted with the task of managing the affairs of the Belur monastery. Meanwhile a few ardent young souls had been admitted into the Order. In 1898 some of the Western followers of the Swami including Sister Nivedita came over to India, and all these novitiates were placed under systematic and necessary spiritual training. Swami Ramakrishnananda, the peerlessly steadfast devotee of Ramakrishna who had stuck to the monastery from its very inception after the Master's departure, was sent to start a centre at Madras as early as March, 1897. Towards the middle of the same year, another brother-disciple and highly advanced spiritual soul, Swami Shrivānanda, was despatched to preach the message of the Master in Ceylon. And in February,

1899, two other brother-disciples were sent over to Gujarat. Besides sending out monks for missionary work, the Swami stirred up the enthusiasm of his spiritual brothers and disciples for carrying on relief work among people distressed by famines or epidemics at various places in Bengal and Bihar. Swami Akhandananda, who had, even before the Swami's return from America, done some educational work in the slums of Khetri in Rajputana, went over to relieve the famine-stricken people of Marshidabad and eventually opened there, in 1899, the first permanent home of service of the Ramakrishna Mission. In March of the same year, Vivekananda, with the help of Mr. and Mrs. Sevier's energy and resources, realized his desire for a cosmopolitan Himalayan monastery by establishing the Advaita Ashrama at Mayavati, in the district of Almora. A few months later, the monthly English journal *Prabuddha Bharata* (Awakened India) was transferred from Madras to Mayavati, and placed under the management of Mr. Sevier and the editorship of one of the Swami's ablest Indian disciples, Swami Swarupananda. And in the beginning of the same year a monthly Bengali journal, *Udbodhan*, had been started and published from Calcutta under the able editorship of Swami Trigunatita.

Thus through Sri Ramakrishna's inspiration and Swami Vivekananda's one-pointed devotion, a monastic organization with an absolutely new spiritual outlook suited to the requirements of the age was ushered into existence. Regarding this momentous event Sister

Nivedita remarked "And for the first time in the history of India an order of monks found themselves banded together with their faces set primarily towards the evolution of new forms of civic duty. In Europe, where the attainment of the direct religious sense is so much rarer, and so much less understood than in the East, such labour ranks as devotional in common acceptance. But in India, the head and front of the demand made on a monastic order is that it produce saints. And the value of the monk who, instead of devoting himself to maintaining the great tradition of the superconscious life, turns back to help society upwards, has not in the past been clearly understood." Ramakrishna's realization of deified humanity had verily bridged over the gulf between spiritual practice and civic duty and thus opened the path for spiritualizing the entire human race. And the religion of the recluse was brought by Vivekananda from the seclusion of caves and forests to the heart of the society in order to give the much-needed spiritual lift to the secular wing of humanity, which was jeopardizing the very existence of mankind by straying away from ancient ideals. It was precisely to meet this demand of the age, to save the earth from the impending catastrophe emerging out of sectarian, communal, national, racial as well as heretical prejudices, selfishness and conflicts, that Sri Ramakrishna, through his able apostle Swami Vivekananda, opened the magnificent aqueduct through which the energizing and deifying waters of spirituality

might flow from the depths of seclusion to inundate and invigorate the entire human society

On the 20th June, 1899, the Swami set out on another journey to the West, where this time he spent nearly a year and a half. He induced one of his great brother-disciples, Swami Turiyananda, to accompany him, as he wanted to place before his American followers a living example of the well-disciplined life of a Vedāntic monk of India. Vivekananda proceeded through London and New York to the Pacific coast of the United States. Here also, as in the States of the east, centre and middle west, where he had concentrated his activities during his previous visit to the country, the people became exceedingly interested in his teachings, and several Vedānta centres were started, the prominent among which was the one at San Francisco. Leaving this centre as also the neighbouring ones under the care of Swami Turiyananda and finding his New York Vedānta Society safe in the able hands of Swami Abhedananda, he left America in July, 1900, to attend the Congress of the History of Religions in Paris.

He spent nearly three months in France, particularly in Paris, and attended the Congress, where he came in intimate contact with several distinguished persons like Patrick Geddes of the Edinburgh University, Monsieur Jules Bois, Père Hyacinthe, Mr Hiram Maxim, Madame Calve, Madame Sarah Bernhardt, Princess Demidoff and Dr. J. C. Bose. Leaving Paris towards the end of October, he visited some of the prominent countries of central Europe and then pro-

ceeded through Egypt to India, reaching the Belur monastery on the 9th December, 1900

A few days after his return, in January, 1901, he paid a short visit to the Mayavati Advaita Ashrama, and after a few months made a public tour of some of the districts of Eastern Bengal and Assam. Towards the end of the year, Rev Oda, a learned Buddhist abbot of a Japanese monastery, together with a companion, Mr Okakura, came all the way from Japan to invite the Swami to attend a religious congress to be held in their country. Under the tremendous pressure of his breathless activities, his health had broken down, and he had to be confined to bed. Yet he accepted the invitation from Japan, as he was moved by the earnestness of the Buddhist abbot, who said to him, "If such a distinguished person as you take part in the congress, it will be a success. You must come and help us. Japan stands in need of a religious awakening, and we do not know of any one else who can bring about this much-desired consummation." His failing health, however, did not permit him to go over to Japan. With Mr Okakura he went on a pilgrimage to Bodhi-Gaya, and thence he went to Benares. This journey was undertaken in spite of his bad health in the earlier months of 1902. At Benares he inspired a band of enthusiastic young men to serve the diseased and the helpless, which led this group eventually to build up the Benares Home of Service under the auspices of the Ramakrishna Mission.

Thus, after spreading the message of his beloved

Master in India, Europe and America, and consolidating his Mission by organizing the Ramakrishna Order of monks, inspiring it with his ideas and ideals and placing it on a permanent and secure basis, Swami Vivekananda passed away on the 4th July, 1902, at the premature age of thirty-nine. Within such a brief span of life the Indian Prometheus of our age, unlike the classical hero, did bring down the celestial fire at God's own command, and utilize it in bringing about a new order of things—in building up a new world where science was to shake hands with religion, different faiths were to stand united on the same pedestal of Universal Religion, the downtrodden masses were to be released from age-old oppressions, human civilization was to be secured firmly on a spiritual basis, and the entire human race was to get a fresh lease of healthy and useful life and to march triumphantly in a really progressive career under the banner of "Renunciation and Service—Universal Love, Peace and Harmony."

IV

GLIMMERINGS OF A NEW DAWN

THE RAMAKRISHNA MATH AND MISSION

Swami Vivekananda had assured his brother-disciples that Sri Ramakrishna's appearance marked the dawn of a new era of a universal spiritual awakening and world federation on a spiritual basis, and that as days rolled on, they would perceive how the influence of the life and message of the Master would spread in ever-widening circles over the entire human society for meeting the supreme demand of the age. After the Swami passed away, the Ramakrishna Order of monks, under the benign spiritual aegis of the Holy Mother and the able steering of Swami Brahmananda, with the substantial co-operation of his brother-disciples, went on growing in bulk by admitting new members to the Order and extending its missionary and philanthropic activities on the lines chalked out by the departed leader.

In course of time, with the broadening of its scope of public work and consequent increase of its responsibilities, the organization had to split itself formally into two distinct bodies. For efficient management as also for the unavoidable exigency of imparting a legal status to the service aspect of the organization, all philanthropic, educational, charitable and missionary activ-

ties were placed under a corporate body in 1909, and registered formally as 'The Ramakrishna Mission' under Act XXI of 1860 of the Governor-General of India in Council. The objects and methods of work were clearly enunciated and laid down in the Memorandum of Association, and all this was done in strict conformity with the line of action pointed out by Swami Vivekananda. According to the rules, the Trustees of the Belur Math formed the Governing Body of the Ramakrishna Mission, which also had its headquarters at the Belur Math. Swami Brahmananda, who had continued to be the President of the Trustees of the Belur Math since 1901, became the President also of the formally registered Ramakrishna Mission, and he held both these offices till the end of his life in 1922. He was succeeded by Swami Shivananda, who also held both the offices till he passed away in 1934, when this leadership passed on successively to Swami Akhandananda, Swami Vijnanananda, Swami Siddhananda and Swami Virajananda. And from the beginning, the grave and onerous function of the Secretary was carried on with great skill and precision by Swami Saradananda till his passing away in 1927, then this charge came to be entrusted to Swami Siddhananda, Swami Virajananda and Swami Madhavananda, one after another.

The Trustees of the Belur Math, among other things, look after the spiritual training, growth and consolidation of the Ramakrishna Order of monks, and start, guide and control branch monasteries as training

grounds of the members of the Order at various suitable places, while the Ramakrishna Mission carries on different types of social service work, including temporary relief measures during floods, famines, earthquakes, epidemics and other such occasional calamities, as well as regular and continuous charitable, missionary and educational measures through permanent institutions in the shape of hospitals, dispensaries, maternity and child-welfare centres, preaching centres, orphanages, industrial schools, residential high schools and primary schools both for boys and girls, hostels for school and college students, as also arrangements for part-time cultural training and peripatetic teaching for the masses. In the course of a little more than three decades after the passing away of Swami Vivekananda, the Ramakrishna Order has been able to count its monastic members by hundreds and spread almost a network of branch monasteries (*mathas* and *āśramas*) all over India, while the Ramakrishna Mission has within this period carried on relief works on numerous occasions in different parts of this country and established its permanent humanitarian institutions at various places in India, Burma, Ceylon and the Federated Malaya States, and quite a number of preaching centres have been opened in North America, South America and Europe. Besides all these, the steadfast devotion of the monks of this Order to the ideal presented by the lives and teachings of Sri Ramakrishna and Swami Vivekananda, and their practice as well as preaching through talks and discourses and through a number of

English monthlies published in India and America and several journals in different vernaculars of this country, have been gradually inspiring people with the spirit of the Master

RESURGENCE OF HINDU CULTURE

When a person comes safely out of the deadly grip of a terrible disease, there is often to be found a resurgence of life that is noticeable in every limb and every movement. This is true also of the spiritual life of a society. A society, like a living organism, also goes through a process of rejuvenation after a period of spiritual torpor, and then the pulsations of a fresh and reinvigorated life become manifest through each of its limbs and movements. The spiritual awakening of a society is invariably accompanied by a revival of arts, letters, science, philosophy and, as a matter of fact, by a vigorous display of energy through every phase of social life. The historical data of India prove this fact conclusively. India has passed through a number of successive phases of ebb and flow of her spiritual life, and with each epoch of religious upheaval there has always been an all-embracing renaissance of her cultural life.

It is encouraging to notice that with the resurgence of Hinduism in all its phases in the wake of Sri Ramakrishna's life has synchronised a steady cultural revival of the Hindus on all fronts. Sri Ramakrishna passed away in 1886 and Swami Vivekananda in 1902, and the very beginning of the twentieth century is marked

unmistakably by a complete recovery of the cultural self-consciousness of the Hindu community, and this is expressing itself through the different activities of its social life

With Swami Vivekananda's preaching of the universal doctrines of the Vedānta in the Western countries, the ancient religion of the Hindus has been released from the stigma of a crude and superstitious creed, and it has positively stepped on to a new phase of evangelism that has been termed 'Aggressive Hinduism' by Sister Nivedita. The term connotes the fresh missionary zeal infused into Hinduism, though it does not appear to be quite appropriate in revealing the absolutely catholic and universal character of its teachings. Hinduism has become aggressive not in the sense of seeking converts to any particular fold, but as confirming the faith of all people in their respective churches by furnishing them with the underlying rationale of all creeds. The Hindus are no longer ashamed of any constituent of their religious faith and philosophy of life. On the other hand, they are found in the rôles of bold exponents of 'the Hindu view of life' even before the universities, scholars and savants of Europe and America, and many among their Western audience are found to be really interested in the hoary culture of the Hindus. And it is, moreover, a fact that a few leading intellectuals of the Occident have become no less enthusiastic in broadcasting the Hindu ideas and ideals.

The Hindus are becoming justly proud of the momentous achievements of their forefathers not only in the fields of religion and philosophy but also on the various secular fronts of social life, and are naturally fired with a remarkable zeal for unearthing the buried past and arriving at correct findings regarding the ancient and medieval history of India. A band of brilliant historians and archaeologists has come up from Indian universities and set itself seriously to construct this important and necessary plank of nation-building. One remembers how Swami Vivekananda, while at Alwar in the early nineties of the last century, felt intensely the need of an Indian school of historical research, and one surely feels delighted to see how the Swami's wish is being fulfilled by the urge of the national mind.

Though the National Congress of India was inaugurated in 1885 with the object of bringing about political advancement of the country through constitutional measures, and though the idea of nationalism in India has been developing since then, it is undoubtedly the dawn of the present century that has seen an unprecedented wave of patriotic fervour throughout the land. Since the beginning of this century, a strong and genuine feeling for the social, political and economic well-being of India has seized the nation with a pre-eminent vigour. Social service institutions for the uplift of the masses are being established in different parts of the country not only by the Rama-krishna Mission but also by various other national

organizations, relief works for serving distressed humanity during occasional calamities are also being conducted by different groups of social workers besides the Ramakrishna Mission Educational institutions co-ordinating the Vedic ideals with modern academic requirements have been springing up under the auspices of several organizations and under the inspiration and guidance of great patriots like Dr. Tagore and Pandit Madan Mohan Malaviya Indian patriotism, instead of developing on narrow and parochial lines, appears to have become broad-based on a genuine feeling of universal brotherhood The non-violent creed of Mahatma Gandhi, the universalism of Rabindra Nath Tagore and the message of harmony of faiths and inter-racial concord of the followers of Ramakrishna and Vivekananda characterize Indian patriotism by a positively humanistic and spiritual outlook One who cares to see through things is sure to perceive that the political ways and means sometimes imported haphazardly from the West by heedless enthusiasts are passed through the sieve of the spiritual consciousness of the Indian people Who knows whether this process may not evolve in course of time a method that will suffice to advance the political and economic interests of the nation and yet conform to the spiritual instincts of this race for realizing the ideal of universal brotherhood of nations? The very necessity of broadening its social and religious outlook for uniting the different sectarian and communal groups within the land may

surely be expected to liberalize the nation's views about all the various peoples on earth

The school of Oriental arts is a product of this period, and it is interesting to observe that besides Mr. Havell and Dr. Abanindra Nath Tagore, the name of Sister Nivedita has also to be remembered in connection with the revival of this phase of the cultural life of India. Not satisfied with merely copying the artistic productions of Europe and depending entirely on the techniques and inspiration of the West, India has discovered her old genius and tradition of the fine arts and taken a resolute stand to revive, develop and expand them by assimilating the best and conformable elements from the Western school

In the field of letters, India has already made a mark in this century through the precious idealistic contributions of Tagore to the literary treasure-house of the world. Besides, it may be noticed that all the vernaculars within the land, with Bengali as the vanguard, have commenced a progressive career within this period. Hundreds of worthy writers have made their appearance to enrich and exalt the different Indian languages, inaugurating in this way an era of literary renaissance all over the country.

It is particularly within this period that the spirit of scientific research has spread over India through the different universities, and already some of the scientists of this country have obtained distinctive honour from foreign institutes of science. It is worth noticing that even in this academic field, the researches

of Sir J. C. Bose on the sensation in plant life bear the characteristic hall-mark of the ancient Hindu mind. He himself confessed before his Western audience that he was demonstrating with modern instruments, and elucidating through modern scientific ideology, a truth about plant life that had been discovered ages ago by the Hindu seers. Sir P. C. Ray's *History of Hindu Chemistry* and Sir B. N. Seal's *Positive Sciences of the Hindus* show unmistakably how the self-consciousness of the Hindu mind is expressing itself even in the realm of science, by recovering and holding before the world all that Ancient India thought and achieved. By linking up modern achievements with the ancient ones, not only in pure science but also in its applied branches like Āyurveda (Medicine), and Jyotish (Astronomy), India is presenting before all a continued and systematic history of the cultural evolution of the Hindus related to the pursuit of scientific truths.

THE OCCIDENT IN THE MELTING POT

Thus in every branch of thought and activity of Indian life there has been an appreciable resurgence with the beginning of this century, and through each the cultural self-consciousness of the people has been asserting itself. But, unfortunately, our Western brothers and sisters have been, during this period, passing through an ordeal of fire. Their fairly old ideas of invidious nationalism, unscrupulous imperialism and capitalism, their over-emphasized class-

consciousness and snobbish fastidiousness on the question of racial superiority, and their recent confusion about religious ideals have set their entire society aflame. Forces for equalizing human interests and levelling the status of social and national units have been let loose from the hearts of the depressed and suppressed millions, and these are clashing sharply with the forces on behalf of vested interests and hitherto unhampered avarice and unchallenged superiority. The result has been a disastrous loss of balance within and outside the nations, giving rise to internecine revolutions and fratricidal wars. The maxim of 'survival of the fittest' has been deduced from the process of the evolution of brutes and applied thoughtlessly to the progress of human society, forgetting the fact that man has the divine prerogative of appreciating the ennobling potency of the ideal of self-sacrifice of the strong for the weak, the ideal of martyrdom and self-immolation for the benefit of the ignorant and the helpless, the ideal of offering one's own neck like Buddha for saving the life of a goat, or of ascending the cross like Christ and blessing the blind and perverted tyrants. People in their confusion do not realize that it is the spiritually fittest who really survive others—that it is Buddha and Christ who live through centuries, and not the merciless wielders of the forces of destruction. Unfortunately, the people at the helm of affairs in the Western countries are still clinging to the mad doctrine of the 'survival of the fittest,' interpreting it, of course, in terms of physical

force and ingenious jugglery of the intellect, and, naturally, the conflicting interests within their lands are trying breathlessly to decide the issue by a severe and inhuman application of this brute maxim. Wading through the blood of brothers, the European nations are about to readjust their domestic and foreign affairs! After the terrific ravages of the last war, several internal revolutions came one after another in different countries, followed by a number of campaigns of imperialistic aggression culminating in another catastrophic war of nations. Who knows what is to be the fate of Europe, and with it that of the whole world? Who can say that the Western world is not passing through a necessary and transitional phase of sad experience in order to correct its old mistakes and confusions about human ideals and readjust its society on a broader, healthier and more exalted basis? Who can assert that the gloomy and ominous present of the Occident may not prove to be a prelude to a more glorious future?

PROMISING PROLOGUE TO A GLORIOUS FUTURE

Mr H G Wells, however, raises one's hopes by remarking, towards the close of his *Outline of History*, "But out of this trouble and tragedy of this time and the confusion before us there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discrete traditions into one common and sustained way of living for the world's service Religious

emotion, stripped of corruptions and freed from its last priestly entanglements, may presently blow through life again like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these present days of exhaustion seem almost too difficult even to desire." The keen intellect of the erudite author has perhaps visualized the correct picture of a happy future, his robust optimism may infuse hope and enthusiasm into the bleeding heart of the Western society. But Mr Wells cannot yet assure us as to when and where this moral, intellectual and religious revival is to begin its beneficent course. He points out, nevertheless, that such an epoch-making revival is likely to have a very humble beginning and not to come upon the world with the beat of drums. Says Mr Wells, "The beginnings of such things are never conspicuous. Great movements of the racial soul come at first 'like a thief in the night,' and then suddenly are discovered to be powerful and world-wide."

One observing with critical eyes the world-wide celebrations in connection with the first birth centenary of Sri Ramakrishna, the prophet of religious federation, social liberty and inter-racial amity, might reasonably think that the benign forces of such a really humanistic revival were already at work. In spite of the fact that the outside world knows very little about India, in spite of the mistaken notions of some of the foreigners that India is peopled with dark savages who

have yet to be civilized and taught to walk and behave like human beings, it is an undeniable fact that some of the towering intellectuals of modern Europe, together with hundreds of seekers of truth and peace hailing from almost all the big continents of the world, did rally enthusiastically round the birth centenary of a poor and barely literate Brāhman priest of the nineteenth century belonging to an out-of-the-way village of Bengal. The exact number of these individuals compared with the vast population of the earth might be infinitesimal, yet it was highly significant that in an age when the materialistic outlook on life has blinded human vision to the inner harmony and beauty of our collective existence and has thereby created an atmosphere of mutual distrust and hatred and discord throughout the world, some people at least were led by the spontaneous urge of their own hearts to rise triumphantly above the unworthy prejudices about creed and colour, and stand united to pay their homage to the lofty ideals represented by the hallowed life of Sri Ramakrishna. This tying up with a golden thread of unity diverse groups of people who had scarcely anything in common except, of course, their underlying humanity, was by itself an achievement of no mean order. And the cohesive force emanated from the life of Sri Ramakrishna symbolizing the fundamental unity and harmony of faiths and peoples. Through this astounding event one realizes the unmistakable, though humble, onset

of the revivalist world-wide movement anticipated by Mr. Wells's imagination.

And, perhaps, through this event, one also sees how the glorious future of India and of the world visualized by Swami Vivekananda has commenced to unroll itself. The Swami declared. "Once more the wheel is turning up, once more vibrations have been set in motion in India which are destined at no distant date to reach the farthest limits of the earth. Once more the voice has spoken whose echoes are rolling on and gathering strength every day. The time was ripe for one to be born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive heart of Chaitanya, one who would be the embodiment of both this head and heart. Indeed, the time was ripe for one who would see in every sect the same spirit working, the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the downtrodden, for every one in this world, inside India and outside India; and at the same time whose grand and brilliant intellect would conceive of such noble thoughts as would harmonize all conflicting sects, not only in India but outside of India, and bring a marvellous harmony, the universal religion of head and heart, into existence. It was necessary that such a man should be born, and such a man was born in Sri Ramakrishna. His life was a thousand-fold more than his teaching, a living commentary on the texts of the Upanishads, nay, he was the spirit of

the Upanishads living in human form. Nowhere else in this world exists that unique perfection, that wonderful kindness for all that does not stop to justify itself, that intense sympathy for man in bondage. He lived to root out all distinction between man and woman, the rich and the poor, the literate and the illiterate, the Brāhmanas and the Chandālas. He was the harbinger of peace, and the separation between Hindus and Mohammedans, between Hindus and Christians, is sure to be a thing of the past. He came to bring about the synthesis of the Eastern and Western civilizations. Indeed, not for many a century past has India produced so great, so wonderful a teacher of religious synthesis." The Swami prophesied: "Before the effulgence of this new awakening, the glory of all past revivals will pale like stars before the rising sun, and compared with this mighty manifestation of renewed strength, all the many past epochs of such restoration will be as child's play. Strong in the strength of this new spiritual renaissance, men, after reorganizing these scattered and disconnected spiritual ideals, will be able to comprehend and practise them in their own lives and also to recover from oblivion those that are lost. So, at the very dawn of this momentous epoch, the reconciliation of all aspects and ideals of religious thought and worship is being proclaimed, this boundless, all-embracing idea had been lying inherent, but so long concealed, in the Religion Eternal and its scriptures, and now rediscovered, it is being declared to humanity

in a trumpet voice The new dispensation of the age is the source of great good to the whole world, specially to India, and the inspirer of this dispensation, Sri Bhagavan Ramakrishna, is the reformed and remodelled manifestation of all the past great epoch-makers in religion O man, have faith in this, and lay it to heart Of that power which at the very first impulse has roused distant echoes from all the four quarters of the globe, conceive in your mind the manifestation in its fulness, and discarding all idle misgivings, weaknesses and the jealousies characteristic of enslaved peoples, come and help in the turning of this mighty wheel of new dispensation " To those who could not accept his reading of Sri Ramakrishna on faith the Swami said, "I place this great spiritual ideal before you, and it is for you to judge him for yourselves In the heart of your hearts is the Eternal Witness, and may He, for the good of humanity, open your hearts and make you true and steady to work for the immense change which must come, whether we exert ourselves or not For the work of the Lord does not wait for the likes of you or me It is a glory and privilege that we are allowed to work at all under Him " Indeed the first birth centenary of Sri Ramakrishna appears to be a promising prologue to more glorious achievements, and many a high-souled well-wisher of humanity has already come together to listen to Swami Vivekananda's gospel of hope and faith "Once more the doors have opened Enter ye all into the realms of Light " Over the distressed

world are still vibrating the Swami's benedictions
 "And may He who is the Lord of every sect, who is
 all-pervading, help us, may He give strength and
 energy unto us May His blessings be on you all for
 ever and ever!"

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